

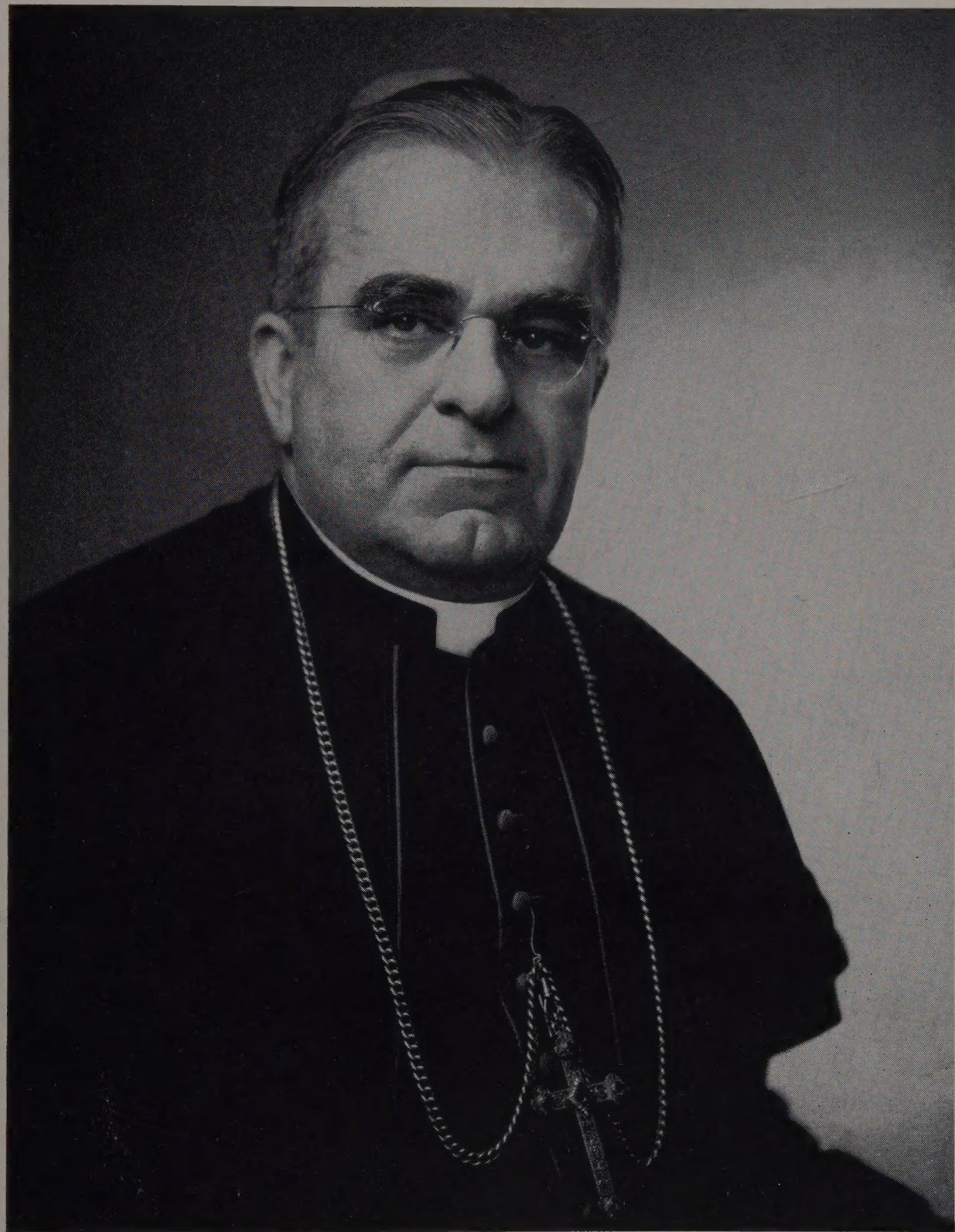
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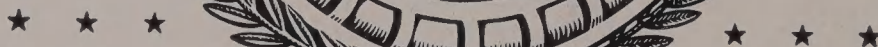
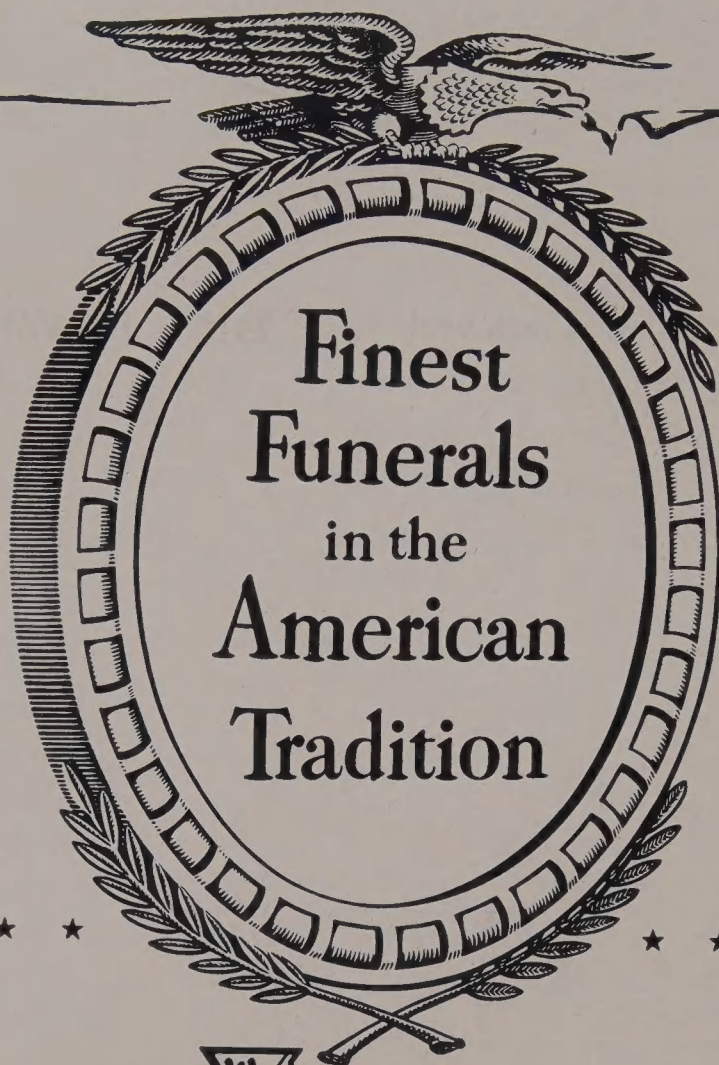
VOICE

OF ST. MARY'S

JUN 12 1954



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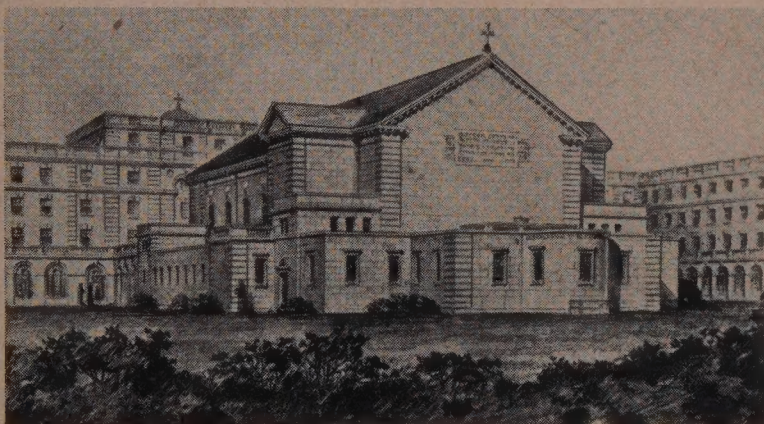



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Monsignor Clancy

WORD has been received at the seminary that the Reverend John G. Clancy (47) of the diocese of Portland, Maine, at the present time secretary to the Apostolic Delegation in South Africa, has been named a Papal Chamberlain. Monsignor Clancy is a native of Portland and was educated at Cheverus High School, Portland, and Holy Cross College, Worcester. He entered St. Mary's Seminary of Philosophy in 1942 and came to Roland Park in 1944. During his theology course he was on the staff of THE VOICE, where he acted as business manager. In May of 1947 he received the Licentiate in Theology and on the last day of that same month was ordained priest in the Cathedral of the Immaculate Conception, Portland, by Bishop Daniel J. Feeney. The first months of his priesthood were spent in summer assignments in his native diocese. In the following September he went to Rome, where he began his studies in canon law at the Pontifical Athenaeum Lateranense, or Apollinaris. After he received his Doctorate in Canon Law, he took special courses for the papal diplomatic service, while at the same time working in the Vatican Secretariat of State.

Last May he was assigned to his present post where he has been working since July. THE VOICE congratulates Monsignor Clancy and wishes him much success and great happiness in his work.

The Voice

of the STUDENTS and ALUMNI of ST. MARY'S

VOL. XXXI, NO. 7

APRIL, 1954

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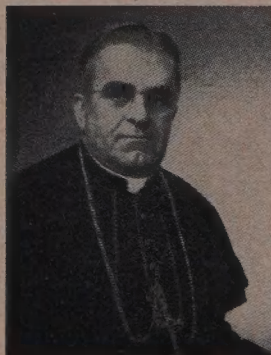
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Baltimore 10, Md.

Entered as second class matter, October 15, 1928, at the Post Office at Baltimore, Md., under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized March 3, 1924.

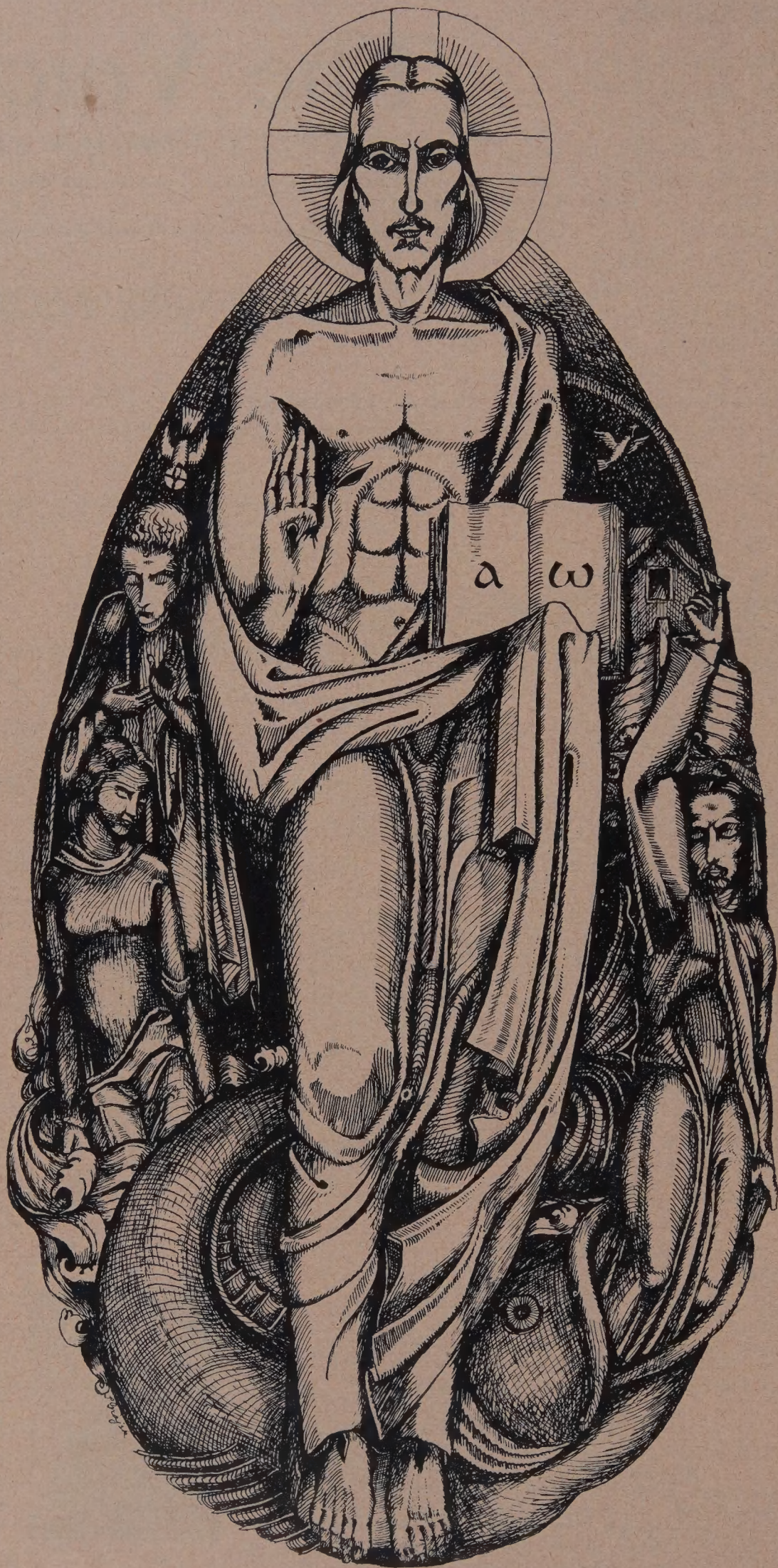
THE VOICE, April, 1954, Vol. XXXI, No. 7. Published monthly during the scholastic year by the students of St. Mary's Seminary, Roland Park, Baltimore 10, Md.

Subscriptions: \$2.00 per year, 25c per copy



OUR COVER

Most Reverend Jerome D. Sebastian, D.D., Titular Bishop of Baris in Hellesponto, Auxiliary to the Archbishop of Baltimore. Consecrated on Feb. 24, 1954.



Thought and Comment

by the Very Reverend James A. Laubacher, S.S.

THOUGHT and comment on the great Mystery of Easter might lead us to emphasize the tremendous fact of the Resurrection as a proof of Christ's divinity and the strong support of our faith; or we might review the details of the glorious triumph of Christ over his enemies, as he made good his prophetic promise that he would rise again on the third day; or we might rejoice with him in the joy of his victory over sin and death and thank him for the joy and hope he brings to us. For Christ's mystery is ours too and we share in it. By it we are brought back to a deeper consciousness of the meaning of our Christian life which was begun in us on the day of our Baptism.

The day of our Baptism was our day of Pasch, of Passage, passage from the death of sin to the life of grace after the fashion of the Pasch of Christ, who passed from death to life, from humiliation to glory, from the ties and bondage of this world to uninterrupted union with His Father. It is for us to strive to realize ever more effectively the deep significance of our Baptism, to allow the baptismal grace to fructify, to renew the consciousness that we are obliged to die and rise again with Christ. The solemnity of Easter is the time for us to immerse ourselves in the spirit of the Sacrament of Baptism, death to sin and life for God.

IN the Restored Easter Vigil service, great prominence is given to Baptism. During it we renew our Baptismal promises because those promises are life-decisions; they must not be forgotten, we must live by them. In the early Church the Vigil of Easter was the night chosen to confer Baptism on the Catechumens, thus emphasizing the close connection between the resurrection of Christ and their mystical resurrection and transformation. To mention this connection is to recall that admirable passage in St. Paul on which we might well meditate often during the Paschal season:

"Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? For we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. For if we have been

united with him in the likeness of his death, we shall be so in the likeness of his resurrection also. For we know that our old self has been crucified with him, in order that the body of sin may be destroyed, that we may no longer be slaves to sin; for he who is dead is acquitted of sin. But if we have died with Christ, we believe that we shall also live together with Christ; for we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over him. For the death that he died, he died to sin once for all, but the life that he lives, he lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus." (Rom. VI, 3-11) "*For the death that he died, he died to sin once for all.*"

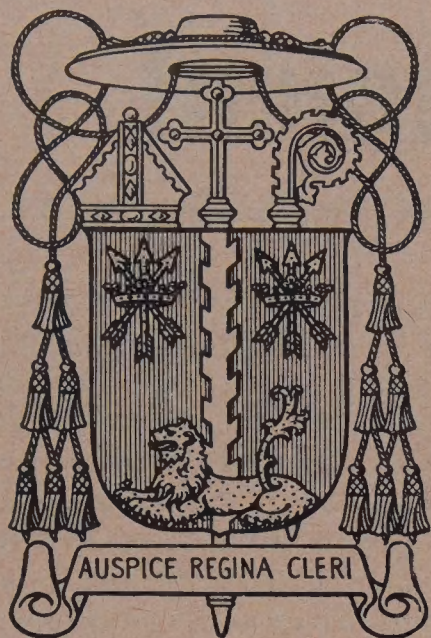
By his passion and death Our Savior made satisfaction complete to the Father for the sins of men and merited all graces. It was through death that he passed to life, so that we might live unto God with him. His resurrection frees Him from the infirmities of



Resurrexi et adhuc tecum sum, alleluia

sinful humanity, and he will be subject to these no more. The true Christian, corresponding with the grace of the risen Christ, likewise dies to sin so completely that the death of sin will never have dominion over him. To be sure, our mystical death is rather the fruit of the sacred passion of Christ; but from the resurrection it receives a stability which helps us to escape relapse into evil. As St. Paul says "For though he was crucified through weakness, yet he lives through the power of God. So we also

(Continued on page 23, col. 1)



Unguentum In Capite

The coat of arms of Baltimore's Auxiliary Bishop, the Most Reverend Jerome D. Sebastian is a striking sample of a picturesque heraldry. Topped with the customary prelate's hat and flanked by its twelve tassels, the shield provides symbols closely associated with the Bishop himself. In gold on a red background are two trees, each decorated with arrows. One, on the left, symbolizes St. Sebastian, martyr, and the other, St. Elizabeth of Hungary, a saint noted for healing and charity. Two crowns represent her royalty and the Crown of Thorns. These symbols are in gold as is the lion couchant at the base of the shield. The thorn in the dexter paw is silver and is reminiscent of St. Jerome, Baptismal patron of Bishop Sebastian. The three arrows as well as the red background of the shield represent martyrdom. The motto "Auspice Regina Cleri" commemorates the Bishop's 15 years as Director of Religious Vocations and asks guidance of the Queen of Heaven for the clergy. A mitre, processional cross, and crozier, symbols of the bishop's office, complete the coat of arms.

AN old saying assures us that even a cat may gaze at a king; and if it be strategically located, that lowly citizen may sometimes gain a choicer view than courtiers enjoy. So too may a seminarian, if luck be with him, find himself stationed enviably close to the interest and solemnity marking a bishop's consecration.

Such a coign of vantage fell to my good fortune on the afternoon of Tuesday, February 23, 1954. Gathered at Baltimore's Catholic Cathedral that afternoon were all the Baltimore seminarians from Paca St., and all those from Roland Park who were not otherwise assigned to the choir or to the sanctuary for the next day's ceremonies. This, then, was "ushers' rehearsal," and I happened to be among the five theologians chosen to lend assistance at the Cathedral rectory during the hour or so before the start of Solemn Mass. Here were to gather more than thirty prelates and other distinguished participants in the

solemnities. From here was to leave the last as well as the most colorful and impressive part of the procession.

THE next morning dawned brisk, darkened somewhat by the threat of rain or snow. At Roland Park, while the rest of the community assembled in the prayer-

hall for meditation, the Baltimore "ushers" attended Mass at one of the sacristy altars. When the community transplanted itself into the chapel for Mass, these ushers focused their energies on a hasty breakfast. By seven-thirty, with chapel hymns as background, a chartered bus started for the Basilica of the Assumption. The ushers were on their way.

Since we rectory-attendants were not needed at once, we waited until about eight-thirty before appearing on the scene. We gained entrance into the rectory from behind the Cathedral altar. The intervening wall opens onto a short floorway that blends into the rec-



His Excellency: entering the Basilica for consecration rites

tory staircase. To the right the steps mount to the second floor; to the left they descend to the first.

ON the second floor was the Apostolic Delegate's room. Already there with him was his Master of Ceremonies, the Rt. Rev. Msgr. Donald M. Carroll. Also on that floor lay the two rooms to which we were to escort special dignitaries of the Mass. In one were to meet Bishop-elect James Daugherty Sebastian, Co-Consecrators Bish-

op Lawrence J. Shehan of Bridgeport, and Bishop John J. Russell of Charleston, and their respective chaplains. In the other, the Rt. Rev. Msgr. Joseph J. Leary, the preacher, the Rt. Rev. Msgr. Joseph M. Nelligan, the assistant priest, and the Rt. Rev. Msgr. William A. Toolen, P.A., Vicar General of the Archdiocese, were to assemble along with the honorary deacons, the Very Rev. George A. Gleason, S.S., President of St. Charles College, and the Very Rev. Ferdinand C. Wheeler, S.J., Rector of St. Ignatius Church, Baltimore.

On the first floor the remaining prelates were to gather and vest in either of two spacious parlors. Finally, the chaplains for these bishops were to vest in the rectory basement.

Bishop-elect Sebastian was the first to arrive, about eight-forty-five. Dressed in regular clerical black, he stood tall, manly, and imposing. Understandably pre-occupied, he yet took the time to exchange some friendly remarks in the hallway before going upstairs.

SOON the visiting bishops began converging on 408 N. Charles St., some in taxis, some in private cars. First among these guests were the Most Reverend Francis E. Hyland of Savannah-Atlanta, and Abbot Nullius Vincent G. Taylor of Belmont Abbey, North Carolina.

Before the procession I had occasion to speak with Archbishop Edward F. Hoban of Cleveland and Bishop John M. McNamara of Washington. The latter, the last auxiliary bishop to be consecrated in the Cathedral, was reminiscing that a quarter of a century had passed since he stood in this very rectory awaiting his elevation to the episcopate. Walking upstairs to visit the Apostolic Delegate, Archbishop Hoban recalled that as a student he used to mount this same staircase to call on Cardinal Gibbons.



St. Elizabeth's church, served by Bishop Sebastian for thirty-two years.

A newspaper photographer had been waiting on the first floor in hopes of getting a picture of the vested Bishop-elect and his Co-Consecrators. When he was finally beckoned upstairs we knew that the procession was about to begin. Some sixty chaplains soon came from below and lined the first floor hallway. One of the Masters of Ceremonies began summoning the bishops according to seniority. As these filed out through the door leading onto the Cathedral grounds, their two chaplains fell into line beside them.

IT was then that the Bishop-elect and his Co-Consecrators descended the stairway and joined the procession. Finally, robed in his *cappa magna*, came the Apostolic Delegate, the Most Reverend Amleto Giovanni Cicognani. In his bearing was the imprint of gentle authority and quiet dignity.

With our rectory assignment fulfilled, we were free to witness the ceremonies in the Basilica, the Mother Church of Catholicism in the United States. Part of the ceremony I watched from the nave, part from the choir loft, and the rest from the sanctuary gallery overlooking the Gospel side of the altar. (Here television men were taking films to be shown later on in the day). At the beginning of the Mass there still remained some vacant seats in Basilica; but by noon all these were taken, and the back of the Cathedral crowded as well.

UNDER the expert direction of the Reverend John C. Selner, S.S., the Roland Park choir added the beauty of music to the splendor of the ritual. Baltimore priests and seminarians acted as major and minor officers of the Mass. Their execution of the rites brought out in bold relief the vigorous grandeur of the liturgy.

The Mass was that of St. Matthias. Baltimore's be-

loved Archbishop, the Most Reverend Francis P. Keough, had been installed on this same feast exactly six years before. Illness deprived the otherwise happy occasion of his fatherly and gracious presence.

The Chancellor of the Archdiocese, the Rt. Rev. Msgr. John J. Duggan, read and translated the Papal mandate appointing Father Sebastian Titular Bishop of Baris in Hellesponto, and Auxiliary to the Archbishop of Baltimore. There followed, before Mass, the preliminary examination of the Bishop-elect; after the Epistle, the laying on of hands by the three bishops, and the anointing of head and hands with holy chrism; after the Post-communion, the blessing and bestowal of the episcopal ensignia: crosier, ring, mitre, and gloves; and, finally, the blessing of the faithful by the newly consecrated bishop.

THIRTY-one years previously, this shepherd of Christ's flock had been ordained a priest in this same sanctuary. Now, as the procession started leaving the Cathedral, newsboys outside were selling papers with a front-page picture of "Father" Sebastian leaving St. Elizabeth's parish just four hours before. This parish which he had just left to become a bishop was the very one he had first gone to as a priest. Acting through the years as assistant, administrator, and pastor, he had shown that fullness of priestliness which so fittingly and deservedly earned for him the fullness of the priesthood.

In his sermon, Monsignor Leary, pastor of St. Mark's in Catonsville, had pointed out the meaning of the episcopacy and Bishop Sebastian's worthiness to bear that dignity. Addressing his seminary classmate he said:

"Your Excellency, Bishop Sebastian, today, when you receive the fullness of the priesthood, it is a memorable day in your life. To make it an occasion for a eulogy would be painful to you. The truest praise that you receive is the affectionate and grateful remembrance of those who have known you in the days of your priesthood.

"The dignity, the greatness, and the self-sacrifice of the priesthood—these qualities we have known in you.

In loyal devotedness to the Archbishop, you have labored for more than three decades of years in the largest parish of the Archdiocese. You have gathered a harvest of experience during these years: years of plenty and depression; years of peace, and years of war. You have strengthened your patience in dealing with trying circumstances; you have accepted success with a wise humility; you have understood failure with the greatness of faith.

"No one, perhaps, can bear surer witness to your mercy and discernment in dealing with personal problems than the good people of St. Elizabeth's. Everyone has come to you, and each has found understanding and help: those without material prosperity have come to you, and

you have given assistance; the sick have called upon you and found a sympathetic father; the children have come to you, and you have advised and counseled and fostered religious vocations. Your zeal for the glory of God has been evident in your preaching, and in the many devotions conducted in your church. Your love for Our Lady extends far beyond the confines of parish activity, and it seems a mark of the gracious Motherhood of Mary that you are to be consecrated Bishop in this year made memorable by the impress of her name.

"We of the Archdiocese, both priests and laymen, are grateful and happy that you have been chosen to be the Auxiliary Bishop of our be-

loved Archbishop. May the Christlife in you make us all more worthy to follow the Good Shepherd Who this day gives to you the shepherd's crosier."

Two weeks after this sermon all of us at Roland Park had the chance to enjoy a close-up of Bishop Sebastian and to experience the truth of Msgr. Leary's words at a testimonial dinner on Tuesday evening, March 9.

After Spiritual Reading the faculty and student body went to the refectory and waited briefly for the Bishop to enter with Father James A. Laubacher, our Rector. For more than a year St. Mary's has boasted a first-rate orchestra dubbed the "Seminaires." Jim Falconer, its

(Continued on page 24, col. 2)



Quoting Father Haug: "I'm overwhelmed."

Bruce Marshall discusses . . .

Religion And The Novel

. . . in a modern world

JACQUES MARITAIN

has summed up the standpoint from which the Catholic novelist ought to be judged: 'The essential point is not to know whether a novelist may or may not portray a given aspect of evil. The essential point is to know at what altitude he is when he makes this portrayal and whether his art and his soul are pure enough and strong enough to make it without conniving at it.' It is this *non-conniving* which dis-

tinguishes the work of the good Catholic novelist from that of his contemporaries who merely write well," Bruce Marshall stated in his lecture to the faculty and students of St. Mary's on February 2.

Mr. Marshall, the well-known Scot author-lecturer, whose books are equally familiar to the American reader, is now in the United States on a lecture tour. For those who have read his *The World, the Flesh, and Father Smith*, *Yellow Tapers for Paris*, *Vespers in Vienna*, and *To Every Man a Penny*, it is evident what he means when he says that the good Catholic novelist is one who evaluates the meaning of the world correctly, as contrasted with many of his contemporaries who write bad novels simply because they have got it all wrong.

I EMPHASIZE my view that the Catholic novelist may write about murder in Baluchistan or chorus girls in the Folies Bergeres provided that he gets the meaning of the world right behind them. It is the supernatural screen that matters," Mr. Marshall continued,



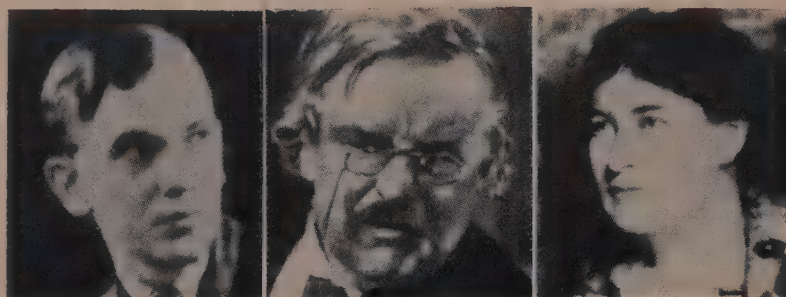
"It is the supernatural screen that matters . . ."

"and not whether the characters who move in front of the screen are contemplatives or thugs. For if it is important to get the meaning of the world right, it is also important to get the accidents of the world right. And one of the chief accidents of the world today is that the majority of human beings entirely fail to get the meaning of the world right. The importance of such Catholic authors as Graham Greene and Evelyn Waugh is that they never fail

to get both the meaning and the accidents of the world right."

When Mr. Marshall visited Antonio Moravia, the Italian author (all of whose works have now been condemned by the Holy Office) told him: "My dear fellow, as far as I am concerned the savage who worships the sun is just as much to be admired as the nun in her cell. . . . No Catholic novelist could possibly write a novel that could be considered as literature." "I was angry with Moravia," Mr. Marshall said, "for having made the mistake of confusing the author's background with his not being very clever for it. Readers are suspicious of authors who have axes to grind. The good Catholic novelist does not write Apologetics books—that is not his business. However, this does not mean that he lacks interest in souls, here or in purgatory. If the good Catholic novelist does not write Apologetics, nevertheless he does not despise them. You cannot disbelieve away God any more than you can disbelieve the train you have just missed back into the station. Reality must be faced; accurate representation of fact is very important.

"THERE are those novelists who write on the assumption that religion is a riddle wrapped in an enigma that is in itself a swindle. Even George Bernard Shaw found it as unreasonable to believe in a world that had created itself as to believe in a God who had created Himself. Religious ideas have become so confused and thinking so distorted that in the 1920's one American clergyman could say that he found it possible to visualize



G. Greene

G. K. Chesterton

W. Cather

God only when he thought of Him as a vast, oblong blur.

"With the exception of H. G. Wells not all those writers made the mistake of trying to ram the cold world down their readers' throats. For Wells it was a cold matter of bombs, bacteria, and biology. Nevertheless, for them God did not exist and it was against this assumption that all their characters moved and had their being. To these writers religion had become so discredited as to require no dynamite to blow it up. No novelist of value maintained the idea that the Christian religion could possibly be true. Their whole thinking process was upset; they were bereft of metaphysical principles. Nor could they imagine the human brain thinking of itself.

"RECENTLY there has been much discussion as to what constitutes the essence of what is perhaps inappropriately called the Catholic Novel. Catholic novelists, it is usually assumed, should write Catholic Novels and Catholic Novels should deal exclusively with the doings, preferably virtuous, of Catholics. I do not agree," Mr. Marshall stated. "I think that a novelist who is a Catholic (this is the term which Mr. Graham Greene prefers) should be free to write about any subject or experience whatever, provided he writes about them under the aspect of eternity.

"However, the fact that the majority of contemporary novelists write about those who have got the meaning of the world wrong would seem to exempt the Catholic novelist from also writing about them, if it were not for the fact that the pre-occupation of the majority makes it important that the wrong sort of people should be written about by the right sort of novelist, if only to get the background right. In my opinion it is also important that the Catholic novelist should write also about the great number of people in the world who not only have got the meaning of the world right but also try to match their own conduct with their interpretation. Now this must

be done for two reasons: first, in order to make more clearly known the true meaning of the world; and, second, in order to make the readers realize that the world is not entirely populated by thugs, racketeers and fugitives from vice squads. The importance of this second point is much greater than at first is evident. For it is when whole nations get the idea that the ignoble motive invariably conquers the noble that they are sure to fall in defeat. Such a theory is implicit in the novels of Guy de Maupassant and Anatole France and nationwide acceptance of this idea was not a little responsible for the French defeat in 1940.

"A NOVEL is a mirror taking a walk along a highway," Stendahl once said. Thus, in writing about the meaning of the world," Mr. Marshall pointed out, "the novelist must not distort the accidents of the world. Although in an ecclesiastical novel one does not expect to meet monsignori who blister like sergeants-major; one of the chief virtues of sanctity is that it is practiced by ordinary men and women in an everyday world of bibbers and tipplers, pirates and mountebanks. Even when the mirror is held up in the cloisters and corridors of monasteries and presbyteries, it is bound to reflect a few people who are a little shaky about the Divine Praises. Thus, even when writing about saints the novelist has got to make the sinners come to life in order to make the whole picture true. This, of course, brings us to the subject of realism.

"Realism is not to be identified with the portrayal of misconduct to the exclusion of virtue. This is the realism which one finds in the novels of Emil Zola, but this is a restricted and distorted realism since the activities of men and women are not entirely confined to slitting one an-



E. Hemingway

J. Galsworthy

A. Gide

other's throats, inventing atom bombs and listening to crooners on the radio. True realism must, therefore, include the noble as well as the ignoble, the glow as well as the mud, and sometimes they are found in the same person. Both the exclusively sordid and the exclusively romantic give a false picture of life and one is as dangerous as the other. A good Catholic novelist may use Zola's technique with his own knowledge of the meaning of the world to present a real world, with all its hideous temporalities seen under the aspect of eternity."

"THIS combined knowledge of the horrible things and of the hope, of the facts, and of the faith, which have enabled both Graham Greene and Evelyn Waugh to make such noteworthy contributions to contemporary literature, is basic to good Catholic writing. It is impossible for an intelligent person to read either *The Heart of the Matter* or *Brideshead Revisited* without feeling the supernatural screen let down behind the action of the characters. This combination of faith and perception has surprised secular critics. Greene and Waugh have gotten down to the hard job of showing the Church of God at work among recalcitrant humanity. Chesterton, for example, never made the sin smell as real as the virtue, perhaps because he wasn't brought up in the same shattered world as Greene and Waugh. But Greene and Waugh never made the mistake their contemporaries made of loving the bad smell for the bad smell's sake. Both learned to speak the language of the moderns without imbibing their errors. It is because of their knowledge of the language and because they are as good writers as the agnostics that they are read so eagerly by those who do not share their faith.

"If there is one thing worse than whiskey," Mr. Marshall declared, "it is a certain kind of agnosticism. One kind of agnosticism is genuinely sorry not to be able to believe, but I am referring to the other kind that is glad that it cannot believe, because the non-believer can then devote himself to sin or lust. H. G. Wells, for example, was glad to disbelieve because he wanted to go on believing in bombs, bacteria, and biology. On the other hand, Galsworthy was sorry to disbelieve because he saw that there were cripples as well as clowns in the fair grounds; he was sorry because the pretty young ladies around the cathedral soon turned into dead old ladies with the cathedral around them.

"Cyril Connelly once said that a novelist must be able



F. Mauriac

E. Waugh

J. Maritain

to 'digest his own stomach.' By this he meant that a novelist who writes a good book must be able to consume his hatreds and his likes, his sympathies and antipathies. It is the writer who is most interested in the nature of his universe who finds it most difficult to persuade his readers. Robert Hugh Benson and John Galsworthy were good novelists because they kept their theories out of their books and wrote about characters perplexed about the universe. Jean Paul Sartre is a good dramatist because he allows his characters to 'talk out of their stomach,' but he is not a

good novelist because he allows existentialism to speak through his characters. Sartre leaves out altogether the influence of environment on character and the possibility that man's essence could exist in the mind of God. He changes Descartes' '*Cogito ergo sum*' to '*Sum ergo cogito*.'

"To understand the effect that an author's beliefs have on his writing one has only to read Erich Remarque's description of a soldier watching the same field Mass being celebrated behind the German line and behind the French



A. Huxley

H. G. Wells

S. Maugham

line. Against the background of disbelief from which he wrote it, the soldier is made to think that it is all folly. What good has it done mankind? How different the same scene would have been described against a background of belief! The soldier would have considered the stupidity of men for never having really tried the teachings of Christ to see how well they would work.

"According to André Gide: nice sentiments make bad novels. A religious novelist is very often inclined to see the world as he wants it to be rather than a world as it is. Cardinal Newman stated that in a sinful world you cannot expect to have a sinless literature. Certainly the Catholic novelist must always be aware of God, but even when he is writing about those who have got the meaning of the world right, he must be careful not to be overzealous. He must guard himself against the suspicion of distorting the accidents of life in order to point a moral. Indeed he should attempt to point no moral at all, because his moral is his background. His duty as a Catholic novelist writing about real Catholics is to write about them as ordinary human beings who sometimes succeed and more often fail. If his sinners are not as real as his saints, the uninstructed reader may conclude that the ideal which inspires the novelist is as false as his portrayal of his fellowmen. Up until recently Catholic novelists have had too much stomach to digest and did not digest it.

"When we look at the Communists, we realize how important is accurate representation of fact. Because of their invariably self-righteous pictures of their adherents the Communists are beginning to disillusion even their fellow-travelers. Their writings fail to convince because of the inflexible altruism of the Communist characters. Propagandists will never succeed until they are honest enough to admit both their own shortcomings and the

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For Fifty Years:

“ . . . *Semper Constans* ”

THE VOICE congratulates Sister Micheline on the occasion of her 50th Anniversary at St. Mary's Seminary, Paca Street. Our felicitations however carry mixed emotions, varied sentiments. Sister Micheline has spent long years and great toil in preparing “laborers” for the harvest of her Master. For Sister Micheline our hearts overflow with gratitude. Yet at the same time we recall the warnful words of the Very Rev. Lloyd P. McDonald, S.S., in his Alumni Day address of 1953. Pointing out that the greatest help an Alumnus could give to St. Mary's Seminary would be to direct vocations to the Sisters of Divine Providence, the Provincial declared, “These sisters have served the priesthood of the country faithfully and well. They need vocations if they are to continue in their work.” Our prayers are extended then to Sister Micheline, with gratitude for her years of labor and with hope for those who will someday succeed her.

SECURING information, some facts and incidents, about the subject of his article is frequently the easiest part of the reporter's task. In the present instance, this is by no means the case. All that was confirmed is the fact that Sister M. Micheline arrived at St. Mary's Seminary, Paca Street, on March 16, 1904, and that she has been laboring here ever since. With no great degree of certainty do we state that she is a native of Alsace-Lorraine, although we think that on one occasion we heard it mentioned, seemingly inadvertently, by some one who should know. Sister Micheline's captivating accent, however, betrays her European origin. We can truly assert that she was lead by the wonderful ways of Divine Providence to enter the Community of the Sisters of Divine Providence, whose Holy Founder, Father Jean Martin Moÿe, is due for beatification this spring.

Having such scant information on our assigned topic, it would be considerably easier to pen a few general remarks about our good Sisters of Divine Providence, who help us in such an immeasurable degree in the tremendous merit-gaining task of training young men to be priests of Jesus Christ, to be other Christs. The part that our Blessed Mother played in preparing our dear Lord for His active ministry has its counterpart in the work of these truly valiant women whose energies are, wholly and solely, day in, day out, centered on promoting the greatest cause on all the earth. Only God knows fully how deeply indebted we are to these good sisters, who leave a trail of kindly memories wherever they pass.

ON writing about these saintly women, one would be close to exactness, if not perfectly exact, were he to apply to each one, the following passage from the office for the feast of St. Vincent de Paul (with the proper grammatical emendations of course):

“Deo jugiter intus, cunctis affabilis, ac sibi semper constans, simplex, rectus, humilis ab honoribus divitiis ac deliciis semper abhorruit.”

Deo jugiter intus: There is the secret of it all. The sisters are women of one idea (a fixed *idea* the modern psychologist might term it), they are in love with the Infinite God, who fills their hearts to overflowing with genuine joy and happiness, and for whose cause alone they work. All their energies are centered on working joyfully for Him, and for Him alone.

Cunctis affabilis: this certainly is applicable to our sisters. Where is affability and charity of neighbor more beautifully portrayed than in the way the sisters work for others in the kitchen, in the dining-room, and especially during their prayerful hours in the chapel? They, like St. Vincent de Paul, have a true and Christlike interest in their fellowman.

Ac sibi semper constans: this might be said to be their most striking characteristic. They are, indeed, not like a “reed shaken by the wind.” They are consistently constant; and when consistent constancy is that of those whose life's ultimate purpose is the perfect love of God and neighbor, what greater tribute can be given them than to say that they are always faithful, always ready?

Simplex . . . humilis ab honoribus . . . semper abhorruit. These virtues, so clearly evident even to the casual observer, have shed, and are continuing to shed a glorious light of sanctifying influence on thousands of future priests. Therefore the sisters will share for years and years to come in the great work of the salvation of souls. To Sister Micheline we extend our heartfelt, prayerful congratulations, and we earnestly ask God to bless her, her loved ones, and her beloved Community. May He send them many suitable subjects to carry on the glorious work that Sister Micheline has done so faithfully.

An Archaeologist explains . . .

The Recovery of Jerusalem

“WHEN the Lord created the world, He bestowed upon it ten portions of beauty. Nine of them went to Jerusalem alone.” This may be the boast of the native Israelites, but the yearning appeal of the Holy Land is in the person of Christ. For here Our Lord dwelt and taught, worked His miracles and delivered Himself to the merciless hands of death. Here were the surroundings in which God decided to place Himself amidst man.

It was to give us a picture of this ancient Jerusalem that Father J. Simons, S.J. noted biblical scholar, presented his instructive lecture on its latest archaeological findings. Father Simons was formerly a professor at the Pontifical Biblical Institute in Rome and is the current president of the Catholic Association of Biblical Scholars in Holland. His many publications have been a vital asset in the study and knowledge of Jerusalem's topography.

Scriptural studies demand a continued investigation of Palestine in order to afford a richer understanding of the Bible's narratives. Not only do the excavations aid us in determining the sites of many cities more accurately, but they also help to date and to clarify countless historical events. The most useful fruition of archaeological advancements may possibly be attributed to the background that it has provided for a more complete under-



Father J. Simons, S.J., D.D., presents a most up-to-date and critical picture of the development of the Holy City, from its foundation until the time of Christ, as this picture is revealed by the latest developments of archaeology and history.

standing of Israel's culture.

JERUSALEM, the religious center of David's kingdom, continues to be described as a beautiful city. Unfortunately, this appeal does not concern the archaeologist, whose main devotion is rebuilding from the traces of a lost civilization. His field is the "progress of recovery." It seems strange that the earliest scientific treatment on the topography of Jerusalem did not appear until the middle of the nineteenth century. The authors were innovators whose main purpose was to restore Jerusalem as it appeared in the different eras of the Old Testament; successors, in a sense, to the crusaders of yore.

We must first realize that the present city has nothing in common with the biblical Jerusalem, which no longer exists. The task of restoration is no easy one because excavations must be made through sundry layers of city levels.

Thus, in 70 A.D., the Roman legions with Titus as their general leveled the city to the ground except for three towers of Herod's Palace and a section of the protecting walls. About sixty or so years later, the new proprietors rebuilt the former center of disturbance as a Roman colony with the name of Aelia Capitolina. Eventually, the city was again to fall into the hands of onrushing foreigners, as the Turkish warriors swept through the city in their march to spread Mohammedanism through-

*His latest volume: *Jerusalem in the Old Testament, Researches and Theories*. Pp. xvi, 517; pls. xxxiii; figs. 64; Leiden: E. J. Brill, 1952. 7 Guineas.

out Asia, Africa and nations beyond. As a consequence of these disturbances, archaeologists have had to excavate for over a hundred years in order to trace clearly the main outlines of the ancient Jewish city.

TWO points are of unusual interest to devotees of archaeology: the actual location of the original city and the authenticity of the Holy Sepulcher. Bits of information from the reliable Flavius Josephus indicate that there were two sections to the city of Jerusalem, each built on opposite ridges and separated by an intervening valley. On the upper site rose the market place, with all the rumble and tumult of daily transactions, while the Temple dominated the lower site. Early research unfortunately overlooked the fact that the valley had filled in with debris during the many ages and led ancient authors astray until the ninth century. The upper city was found on the eastern hill, which happens to be the most insignificant in Jerusalem. Josephus, who was naturally reluctant to mention anything that seemed diminutive in the national epic of his race, placed David's capital on the more imposing hill, the western side where there presently stands a commemorating citadel.

Biblically speaking, the solution is clear. The original city was founded on the southern tip of the eastern hill. This plot of ground, for such it was, was only four hundred by one hundred yards in dimensions. When this archaeological theory was first brought forth, it was rejected on the grounds that a grand city as Jerusalem could not be limited to such a miniature plot of land. Today, however, this has been proven as an historical fact.

The western hill was too large to be the first *lieu* of the ancient city, since it covered over twenty acres. The eastern hill was three and a half acres, the size of most Palestinian cities. Another dominant factor in these considerations is the question of sufficient water for the inhabitants. No ancient Palestinian city could exist without an ample water supply. The spring that still exists in Jerusalem is not near the western, but at the base of the eastern hill. This location of the spring of living water coupled with other evidence definitely establishes the original site of Jerusalem. It is the small, tapering eastern hill that was the "fortress of Sion, the city of David."

ALTHOUGH we possess no archaeological evidence that the city extended across the ravine to the

western hill before the period of exile, we do know from the Bible and from history that it was Solomon who enclosed the entire area with one wall. This accomplishment united the two hills into the one city. The original eastern hill then became the royal court within the city walls. Its general course can now be traced. After this extension, however, it was impossible for the city to grow except to the north because of ravines and valleys.

Once the position of the city has been established, the archaeologists are faced with the problem of the authentic station of the Holy Sepulcher. The controversies concern the location of the city's second wall, because the Church, which lies north-east of Herod's tower, is today inside the circuit of walls. The shrine is venerated as the place of Our Lord's crucifixion and burial. But Our Lord was crucified "outside the city walls." The location of the Holy Sepulcher would not seem to be authentic, therefore. This is the problem.

"The problem" is a question of documents, but the main aspect is archaeological. Was this the wall erected about 701 B.C. by King Hezekias (2 Par. 32,5) and given the name of the second wall by Josephus? Today, a modern street coincides with its supposed path. When you cross this street, you enter the area of Golgotha. The task that now imposes itself is to trace the course of the wall at the time of the crucifixion and to establish the authenticity of the Holy Sepulcher.

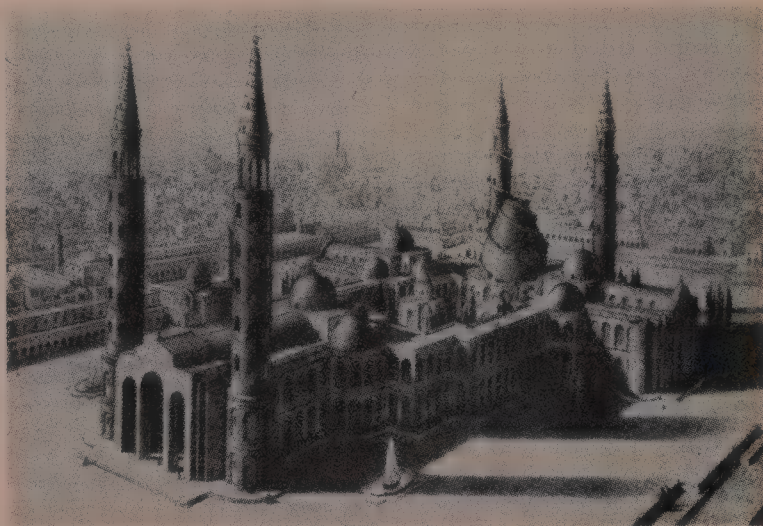
There is a curious difference of opinion between

Anglican scholars and other authorities on this question. There may be a psychological explanation for this opposition because of the seven Christian sects who have partial rights to the Church; the Anglicans are not one of them. Excavation in the area for a period of several months would probably settle the problem. Unfortunately, the spot is heavily populated with Moslems, who are a very suspicious group and will not allow any excavations to be made.

THERE are three views concerning the location for the Holy Sepulcher. The first is the Anglican theory, which is unmitigatingly denied. This hypothesis maintains that the second wall started at the citadel and corresponds to the present wall around the northern section of Jerusalem. The proponents consequently conclude that the Holy Sepulcher is not authentic. Actually, there are no valid arguments for this theory today.

The second opinion maintains that the second wall

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*Proposed Basilica
Architects' Model*

Observations on

Clerical Reading

Dom Bernard Theall, O.S.B., a self-styled "fugitive from the English Department" of the Catholic University of America, is at present on the faculty of the University's Library Science Department. An editor of Best Sellers and a frequent contributor to several periodicals, his classes in book selection, reference works, and bibliography prove him a capable critic of books and authors. His background of parochial work and his association with the parish library movement have brought him into intimate contact with the reading habits of parish priests.



"TWENTY bokes clad in blak or reed" satisfied the modest intellectual desires of the Clerk of Chaucer's *Canterbury Tales*. The problems of the clerical reader of today have been somewhat complicated, however, by modern methods of printing and even of writing. In 1952 the publishing field in the United States alone contributed 9,372 new titles to already crowded libraries and bookstores, 13,000 different books if reprints are included. An average university library today subscribes to some 20,000 periodicals yearly. It is in the midst of all of this paper and print that the priest and the priest-to-be must play their part in answering the problems posed by modern living.

And so it was that, sponsored by the Library Staff in its observance of Catholic Press Month and Catholic Book Week, Dom Bernard Theall, O.S.B. of St. Anselm's Priory and faculty member of the Catholic University of America's Department of Library Science, spoke very definitely and emphatically on the necessity of reading for the Seminarian and the priest. Skipping briefly over the questions of how to read—three to five books should be kept going at once—and when to read—the parish priest has time for TV (the greatest menace to reading!), time to become an expert on sports, movie scandals, and the like—Dom Bernard attacked the problem of clerical reading at its core. In brief, why read?

THE present day crisis is an intellectual crisis as well as a spiritual one, and this crisis must be met on an intellectual as well as a spiritual level. To see the crisis of the age as intellectual only is to follow the lead of UNESCO and the "statistical morality" of the American Library Association's Intellectual Freedom Committee; it is to see only part of the crisis. Equally unsound in their thinking are those who know only the Bible and the Breviary, who find the crisis of the present time to lie only in the realm of the spiritual. To meet this challenge on common ground the priest and the seminarian must work to form in themselves a combination, a balance, a synthesis of the spiritual and the intellectual life. This is true not only of the academic cleric, but of the

missionary priest and the parish priest; each has an intellectual-spiritual apostolate.

Some may interject that after all, the patron of the parish priesthood left somewhat to be desired on the intellectual level. True enough! The holy Curé of Ars was not distinguished for his intellectual achievement but God had given him certain compensatory gifts which, generally speaking at least, He will not give to the ordinary parish priest. The priest and seminarian must achieve their objectives by using the tools ready at hand, by steeping themselves both in what is spiritual and in what is intellectual. The examples of this spirit-intellect synthesis in the calendar of the saints are abundant. Among the most noteworthy are the Blessed Virgin Mary herself whom we honor with the fitting title *Sedes Sapientiae*, St. Augustine, St. Thomas Aquinas, St. Francis de Sales, and St. Thomas More. Our own time is not lacking those who exemplify this same balance of mind and spirit. The well known philosopher Jacques Maritain is but one of those who have achieved the only synthesis which will correctly and adequately meet the complexity which has always been, but is even more so today, the mark of human living.

THE priest, then, must pull himself away from the distractions of television and similar diversions. In their stead he must turn to reading. For both God and his people expect it of him. "Secular knowledge is not something lying entirely apart from the scheme of Redemption, and while books alone will not make an effective Catholic intellectual, they are the largest single ingredient in the intellectual life. The Catholic knows better, of course, than to see the salvation of the world as a matter of books and libraries." But they certainly are tools to be used effectively in the scheme of salvation. "The laity expect their priests to be intellectual, and the present day 'climate of opinion' in which moral problems are presented in intellectual guise demands this."

With these convictions clearly presented to his enthusiastic audience, Dom Bernard summed up his lecture in

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THIS MONTH

The Fulness of Sacrifice

A Life of Mary, Co-Redemptrix

Wisdom Shall Enter

St. John of God

Obedience

Paul the Apostle

The Fulness of Sacrifice

by A. M. Crofts, O.P.

The Newman Press

Westminster, Md.

296 pp. 1953 \$3.00

Because the Holy Sacrifice of the Mass and the Blessed Sacrament are the very center of Catholic life and worship, a knowledge and appreciation of the reality contained within them and their resulting implications in a healthy spiritual life cannot be exhausted or over-emphasized. Yet the priest who must speak frequently on these sublime mysteries often finds himself hard put for material. Holy Hours, the Forty Hours devotion, general instructions on the Mass and Holy Communion seem to exhaust his fund of matter. It is particularly as a solution to this priestly problem that *The Fulness of Sacrifice* has practical value. At the same time it would serve as excellent collateral reading for members of a parish study group or for any individual Catholic who would wish a better understanding of the essential acts of Catholic worship.

The matter of this book was originally contained in a series of sermons delivered at St. Patrick's Cathedral, Auckland; later, because of enthusiastic urging by bishop, priests and lay audience, the author rewrote his conferences and published them in their present book form. In successive chapters, Father Crofts treats the Old Testament figures of the Mass and Holy Eucharist, Christ as the High Priest of the new covenant, the sacrifice of Calvary, the Christian's sharing in Christ's priesthood, the Last Supper in its relation to Calvary and the Mass, the Holy Eucharist's power of uniting the Christian with Christ and with the other members of the mysti-



cal body, and finally the Mass as a sacrifice of praise and of Christian hope.

While the doctrine contained in these chapters is profound, yet it is presented with such simplicity and clarity together with such contagious fervor of heart that any reader will turn away with deeper faith and renewed devotion.

EDWARD J. HOGAN, S.S.

A Life of Mary, Co-Redemptrix

by Peter A. Resch, S.M.

The Bruce Publishing Co.

Milwaukee, Wis.

96 pp. 1954 \$1.00

Recent years have seen a rash of books concerning the Blessed Mother, books addressed to various classes of readers and having varying value. In the preliminary remarks to this brochure, the author states that he is not writing for theologians, exegetes or historians; rather his purpose is to "present the life of the Blessed Mother simply and positively, amplifying the gospel story only by the interpretations which the Church seems to favor in her liturgy, in her papal pronouncements, and in her recognized commentators."

This promise is fulfilled literally. The treatment is simple in the extreme. In fact, as we read it we asked ourselves to just what audience it might pertain, and came to the conclusion that the book was geared to about a sixth grade intelligence. There is very little amplification of the gospel accounts, hardly any explanation of the scenes or circumstances, and rare references to papal pronouncements. Many of the liturgical texts are cited, but with little explanation of their content. Finally, the qualifier "Co-Redemptrix" in the title seems superfluous to the present book, since the resulting impression is merely that Mary had a place, proximate or remote, in our redemption.

With all reverence to the subject, the author and the publisher, we can merely say that here is another work about the Blessed Mother.

EDWARD J. HOGAN, S.S.

Wisdom Shall Enter

by Leo J. Trese

Fides Publishers

Chicago, Ill.

144 pp. 1954 \$2.75

"Be ready always with an answer to anyone who asks a reason for the hope that is in you." This is the exhortation which St. Peter gives the Christian. Father Leo Trese in *Wisdom Shall Enter* has but one purpose in mind, to provide the Catholic layman with that ready answer recommended by St. Peter in his Epistle.

The latest work from the pen of this popular writer is a modern apologetic, and is a most successful attempt to revamp the terminology of some of the great truths of the Faith in terms more suited to the "born" Catholic, the recent convert, or the man seriously investigating the claims of Catholicism.

"We do not have to be intellectual giants in order to understand and explain to others, the reasonableness of our Faith," the author tells his reader. "God did not create the human race with the intention that only geniuses should go to Heaven. He has made the evidence of His existence, and the knowledge of His truths, understandable to anyone of ordinary intelligence and good will."

Wisdom Shall Enter covers the entire tract of Christian Apologetics. After a short introduction the author sets forth the philosophical arguments of St. Thomas for God's existence, dwelling chiefly on the argument from causality on which all the arguments ultimately depend. Then follows a discussion of the nature of man, his properties of immortality, and free will. The possibility of revelation and miracles (with special attention given to the crowning miracle of the Resurrection), the establishment of the Church by Christ, and Sacred Scripture and Tradition comprise the subject matter for subsequent chapters. There are two appendices, one dealing briefly with the nature of God, and the other with an explanation of *extra Ecclesiam nulla est salus*. The author does not aim at a textbook in Apologetics, but at a popular explanation suitable for the laity. Consequently, the chapters are short with few of the sixteen chapters exceeding seven pages.

Since *Wisdom Shall Enter* is recommended for discussion groups, high school religion programs—in general, for the popular consumption of the laity, it would seem that the book would more adequately fulfill its purpose had the author devoted a few more pages to the empirical method. The practical knowledge of the Church as a living miracle appears to be the strongest support of the lay Catholic's faith, and an argument requiring only the instruments of self-evident facts and common sense in order to be understandable to every man.

JOHN F. SPONSLER



St. John of God

by Norbert McMahon
McMullen Books, Inc.
New York

205 pp. 1953 \$2.75

St. John of God is not as well known among the ranks of the saints as some others of God's elect. Yet, he may very well be the most humble saint who ever lived.

John Quidad was born in Portugal in 1495. As a youth his avid curiosity brought on the wanderlust. Leaving his poor parents heartbroken, he ran off to join the Spanish army and to lead a life of sin. While wounded and in danger of being captured, the thought of his past life rose up before John and he saw how displeasing he must have been in the sight of God.

Fired by God's saving grace, John resolved to spend the rest of his days repenting for his sins. While traveling on the open road one day, he met a small barefoot boy. John offered to carry him, for he was of great physical strength. While pausing on their journey, the child suddenly took on a shining countenance and said to John, "John of God, Granada shall be thy Cross." So it was that John's vocation was revealed to him. At Granada he built two large hospitals for the poor of that city. He was also responsible for enriching the Church with a new family whose work was devoted to the healing of bodies and souls and who took the name of Brothers Hospitallers of St. John of God.

Written with a simplicity of style that reflects the simplicity of its subject, *St. John of God* will furnish an eminent example for people everywhere who wish their hearts to be enkindled with the fire of divine charity. "And the second is like to this: thou shalt love thy neighbor as thyself."

JOHN L. LIPPOLD

Obedience

by Various Authors
Translated from the French
The Newman Press
Westminster, Md.

289 pp. 1953 \$3.75

This is the third volume of a series which began with *Religious Sisters and Vocation*. The series offers those concerned with the formation of young religious today a timely exposition of the religious life and its modern application. This particular volume is a collection of papers read at a conference of priests and religious convened by the editor of *La Vie Spirituelle* in France to discuss the subject of "Obedience and the Religious Sister Today." Especially noteworthy is the fact that the sisters themselves, as well as the theologians and clergy who had experience in the training of nuns, their work and vocation, have offered their contributions and experiences in the matter of obedience. Their lively applications about the exact problems of the modern religious sister give the historical and theological exposition a very fine balance.

The content of this volume is excellently presented. Part I deals with the history of religious obedience. Part II takes into consideration its doctrinal basis in the light of theology and canon law. Part III concludes this substantial foundation with experimental data and practical suggestions about the problem of personality in relation to religious obedience. No doubt it is this latter part which brings special notice. The religious superior, those having the charge of postulants, as well as the chaplain and confessor to nuns will find this volume helpful, better fitting them to deal with the psychology of the human person who is subordinated to others by the vow of obedience. It makes little matter that the applications seem to pertain to the French scene exclusively; this practical experienced likewise carries the same interest for the English reader.

There remains little doubt that this matter of religious obedience today is timely. The prominent problem always arises: must religious obedience thwart our human personality and develop a consequent immature religious? The answer given by these various authors is a resounding "no." On the contrary, religious obedience should foster human personality and more easily fit the person into the service of God with a more perfect and meritorious self-surrender. To this and many other

points about religious obedience this volume offers a ready solution for the reader.

JOHN F. PAAR



Paul the Apostle

by Giuseppe Ricciotti
translated by Alba Zizzamia
The Bruce Publishing Company
Milwaukee, Wis.

xi, 539 pp. 1953 \$7.50

"I am a Jew, and I was born at Tarsus in Cilicia" (Acts 22:3). Thus does St. Paul introduce himself to the mob of rioting Jews in Jerusalem and thus does Giuseppe Ricciotti introduce him in his monumental work, *Paul the Apostle*. As part of the author's trilogy which includes *The Life of Christ* and *The History of Israel*, it has already been royally received in Europe both as a definitive work of scholarship and as a classic of literary achievement.

Prescinding from Christ and His Blessed Mother, St. Paul has always been considered the most important single figure of the Christian religion. Apostle to the Gentiles and first great Christian missionary, it was Paul who first saw clearly the distinction between the Old Law and the Gospel of Jesus Christ. It was he who preached Christianity as a religion for all men; it was he who travelled thousands of miles bringing the living water of the Gospel to the thirsting souls of pagans and Jews alike.

As the son of a Roman citizen, St. Paul was influenced by Greek as well as Jewish culture. It was this background that made him the ideal Apostle for the carrying of Christ to the nations of the world of his time. His energy was inexhaustible, his purpose single-minded. His vision of the Church as a universal kingdom was restricted only by the boundary of his eventual martyrdom at Rome in 67 A.D.

Ricciotti, however, has not written only of the life of Paul but has expertly woven into the story the social, cultural, and religious forces which surrounded him. The entire first third of the book is devoted to this background, including valuable chapters on the sources used by the author, the history of criticism, and charisms in the early Church.

In subsequent chapters the author gives us the biography of St. Paul along with an analysis of the various

(Continued on page 29, col. 3)

INNER



"With desire have we desired this observance of Father Laubacher's anniversary. A Gaudeamus indeed.—Congratulations." On such a note did our Vice-Rector, Father Joseph V. Nevins, S.S., begin the principal address at a testimonial banquet, Feb. 18, commemorating the tenth anniversary of the Very Rev. James A. Laubacher, S.S., as Rector of both the "old and new St. Mary's." In a warm and eloquent discourse, Father Nevins expressed the sentiments of both the Faculty and the Community to Father Laubacher. Quoting Father Havey to the effect that "there are many gray days in the seminary and there are some golden ones too," the Vice-Rector continued, "Today we want to warm his heart, a drop of confidence,—a golden day among the gray ones." "Think of the environmental pressure in the seminary," Father Nevins added, "Atmospheric pressure, fifteen pounds per square inch is bad enough. But in the seminary, all have their problems for Father Superior. Indeed there is a constant demand on Father's time. We see at times the unconscious slackened pace, a weariness across his face that tells of a burden. We notice it; we are not insensible to it. We are not unfeeling to his colossal burden, and we want him to know there is cooperation—and sympathy. You are in our hearts and in our minds. *Ad multos faustos annos.*"

+ + +



On this happy occasion, Roland Park was privileged to play host to several guests who attended to pay honor to Father Laubacher. Included among the visitors were the Very Revs. Lloyd P. McDonald, S.S., Provincial of the Society of St. Sulpice, J. Carroll McHugh, S.S., Rector of the Philosophy Department at Paca Street, and John F. Linn, S.S., Spiritual Director of St. Mary's. But it was Father McDonald who set the tone for the evening's activities when he congratulated and thanked St. Mary's rector for all that he had done over the course of the last ten years, for God, for his country, and for the Priesthood. The evening itself proved to be a complete surprise to the Community as well as to the guest of honor, Father Laubacher. It featured a sumptuous meal with all the fancy trimmings that the Sisters could imagine, including a huge cake, topped by a statue of the Blessed Mother.

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Memories of the last decade must have filled the mind and heart of Father Laubacher as he gracefully lowered a knife into the frosted layers of a small section of the cake—memories of a day ten years ago when the late Provincial, the Very Rev. John J. Lardner, S.S., announced that the youthful Professor of Dogmatic Theology was to become the Rector of the oldest Seminary in the United States. It was at spiritual reading that day that the new Rector stated that his "only concern is that St. Mary's continues to send forth good priests." And so it was that by this testimonial banquet and a few speeches, St. Mary's proudly presented their token of appreciation to Father Laubacher for a job unselfishly attended and well done. The Rector, in turn, noted that his greatest joy was the constant cooperation of the priests on the faculty. "I wish to thank them for their loyalty and cooperation." Turning to the Community, Father added a few more words of gratitude from the bottom of his heart for their cooperation and good will. A final note of thanks was extended to the sisters for the dinner, the cake, and for years of fine service and assistance. Concluding his talk he quoted the words of Bishop Lawrence Shehan, "You have to depend on other people." Father Laubacher modestly gave to these the honor that was paid him as "those on whom I have depended came through. We have all worked together. Keep me in your prayers. May Our Blessed Lord direct us all to do our work well and to be good priests."

LIFE

In commemoration of the recent nationally observed Catholic Press Month, the VOICE held an open house for all members of the Community. Attractive displays were arranged and a large number of students availed themselves of the opportunity to visit the VOICE offices on the fifth floor. They witnessed the various stages the magazine undergoes before it is finally placed on the breakfast table approximately six weeks after the initial work has begun. Highlight of the exhibit, gained from the reactions of the students, proved to be the elaborate and modern photography darkroom where a cross section of various photos of the past few years were shown. It was also in observance of Catholic Press month that the Library Staff presented Dom Bernard Theall, O.S.B., faculty member at Catholic University on February 28. The Benedictine priest chose the topic of books and urged seminarians to read, after pointing out its definite necessity. February, by the way, proved to be an interesting month in so far as lectures were concerned. Feb. 16 witnessed an interesting talk by Rev. J. Simons, S.J., on the recovery of Jerusalem. And on Feb. 23, Father Joseph A. Sweeney of Maryknoll returned to St. Mary's after a nine year absence with an informative lecture on China and the role of Mary in that Communist dominated country.

+ + +

With the sun aiding the cause no end by removing the February snow, action on Roland Park's basketball courts has steadily increased. Picking up where they left off in football, 3-A is off to a good start in their attempt to nail down their third straight hoop title. Although the situation looked bad for the defending titlists in the early stages of the first round, they showed true championship form in bouncing back to take five victories in their last six outings. Pacing the league leaders has been Joe Gorman and Ed Schmitz, whose accurate eyes have placed them high among the individual scorers. With Pete Scanlon in control of the boards, Hank Shelton's clever 1-A quintet has grabbed the second spot on the basketball ladder, while Jim Davey has dipped into his bag of tricks to mastermind 2-A into third. Despite the failure of 2-B to click in their last few contests, Jim Montgomery remains the leader for high scoring honors. A quick glance at the Jay-ree standings shows that 3-A and 2-B are still in hot competition for the top spot. Bob Callahan won the last round scoring plaudits with Len Tartaglia, Stan Kaminski, and Maurice Duchaine trailing him in that order. Master of Games, Matt Shanley has announced that a basketball clinic has been planned for late March. Two of Roland Park's whistle brigade, Lou Pabst and Dave McDonald, will give those interested a few tips on basketball refereeing. Plans were also announced for a banner softball season starting sometime before Easter.

+ + +

They say that one good turn deserves another. Accordingly the VOICE, through the pages of Inner Life, wishes to doff its editorial cap to the Roland Park orchestra which has provided such fine music for the Community in recent months. When the orchestra was started well over a year ago, few perhaps realized the success it would attain. However, under the supervision of Rev. William S. Hill, S.S., and the talented direction of Jim Falconer it has risen to even greater heights than originally expected. Congratulations are in order therefore to Ed Rausch, Connie O'Leary, Ernie Coppa, Larry McMahon, Luke LeDuc, Don Horner, John Wills and Russ Biven. While on the subject of musical entertainment credit must also be bestowed upon the Glee Club of St. Mary's. Established but a few months ago, it has rendered an excellent account of itself at the testimonial dinners for Bishop Shehan and Bishop Sebastian.



WASHINGTON NOTES

OUR first duty, a very pleasant one, is to offer, through THE VOICE, our heartiest congratulations to our Washington alumnus, the Most Reverend Jerome D. Sebastian, D.D., the new Auxiliary Bishop of Baltimore, who received the fullness of the priesthood on February 24th. Bishop Sebastian spent his last three years of theology (1919-1922) here at the Sulpician Seminary. We are very pleased and proud and we wish the new Bishop an abundance of God's blessings.

NEW OFFICERS

Some strange fascination lures the seminarians to the bulletin board on the evening of a free day. On Saturday evening, January 30, there was more enthusiasm than a few hours' absence from Theological College could explain. Heads, black and bald, looked over the new list of officers appointed for the second term. Ed Sherman, new head reader, took out his vest-pocket martyrology; Bob Lawler, assigned to aid Ray Fowerbaugh as storekeeper, kept dialing his congressman for ceiling prices. Ed Comeskey officially invested his aid, Sal Brown, with the candle extinguisher—and Dick Kalkman, pen grasped tightly, copied notes from Andy Gilbride about matters ceremonial. Then, there's Tom Hunt who helps John Zorbach in tacking up handball notices, chess tournament announcements, ping-pong-paddles-missing notices, etc. Tony ("Mum-ps the word!") Kuzdal is doing his intern work under Karl Schumacher—both have gone into business as the "Pills" brothers. Many thanks to these men for their services—and special "thank-you" to their predecessors in office: Don Brinley, head reader, Jack Hagerthy, Master of Ceremonies, Jim Berendt, head sacristan, Moritz Fuchs, infirmarian, Charlie Frazee, storekeeper, and Jack McCaslin, Master of Games.

LECTURES

Sunday evening—and the same notice goes quietly up to the bulletin board and folds itself neatly in the corner. It's signed Gallagher and Sheen—the laundrymen—but if you look closely you'll see that: "It's just two funny men—who keep the clothes all

bright—the one is Mr. Newman, the other Mr. Wright."

February was a month of lecturers. On Monday evening, February 8, Father Dominic Artero, a Consolata Missioner, spoke on his mission work in Kenya, Africa. A deft use of slides brought home very concretely the planting and the growth of the Church in that turbulent section of the world.

The lower classroom—host to many lecturers over the past years—welcomed the Rev. Edgar Schmiedler, O.S.B., of N.C.W.C., on Friday evening, February 12. Father Schmied-



Sedes Sapientiae

ler, founder of the Christian Family Movement, summarized the work of the Family Apostolate. His presentation of the Marriage Preparation Courses, Family Retreats, Parent Education, and religious activities in the family unit gave us a deeper appreciation of the over-all technique for the restoration of the family in Christ. Monday evening—February 15—Father J. Simons, S.J., spoke to the community on "The Recovery of Jerusalem." Father Simons, well-known biblical archaeologist, practically re-

built the City of David, wall by wall, as he lectured with mastery on the location of the original "citadel" and its expansion.

... HEAR YE ...

Up goes another notice on the bulletin board—this time: a three-page proclamation on our new classical record library. Thanks to Father Schmitz, who reaches into the T.C. till, we now have twenty-five L-P's for our after-dinner record enthusiasts. Lloyd Lee built a new cabinet for our record player, so now, under the guiding hand of Vince Gatto, the season is off to a good start.

A FACE-LIFTING

Something new has been added: the lower classroom had its face lifted—with walls of Georgian green and floor freshly tiled, 'tis a more genial host than ever for meetings of the various house-groups and lecturers. Step outside the classroom into the main recreation room—it's practically beaming all over with its new paint. All unnecessary things removed—more space clearance—indeed a welcome spot for those indoor recreations. More about this—next issue.

At 7:40 in the prayer hall on Friday evening, February 26, Father Joseph Sweeney, M.M., spoke on his thirty years as a missionary. Twenty of these years were spent in a Chinese leprosarium—the last four under Red dominion. Father's tense description of the struggle with the Reds and the importance of the Legion of Mary in that struggle was as inspiring as it was informative.

Somehow Y.M.S.—"Your Mission Society"—gets into these notes—Mission Sunday came a bit earlier this year, and thanks to the officers of Y.M.S. and a corps of volunteer workers its raffle sale and other devices to empty your wallet were very successful.

TU AUTEMS

On the visitors' roster: Rev. Henry Foltz (Basselin, '49) graced us with a "Tu autem" and offered the Community Mass; Rev. Joseph Byron ('53), a student in Canon Law at the University, likewise honored us as celebrant of Community Mass, as did Rev. John Whalen ('53), in graduate study at Fordham University.

There goes another notice on the bulletin board—congratulations and best wishes to Father Donato Vignoli, ordained on February 6. *Iddio sia con voi.*

REV. MR. PAUL VINCENT REDMOND

CATHOLIC Book Week comes at a convenient time of the year. The cold winds and the frequent rains of late winter cause the seminarian to spend less time out-of-doors and more time on the warm side of those red brick walls—and for many this means more time with books. A few days before the opening of Catholic Book Week, the library display windows, encircled by shining book jackets, drew the passing seminarian's attention to the notice of a book sale to be held in the library workroom in observance of Catholic Book Week. Many entered the workroom firmly asserting that they were not going to buy—just browse, but, with no more forceful salesmen than shiny covers and interesting tables of contents, most walked out with a book under their arm and

PACA LOG

The priest needs reading for himself and for the souls entrusted to him. What should we read? Father Davish's answer to this question was: "anything helping us to possess truth and be possessed by it." Our reading must be Christian reading—reading through which we learn Christ and witness to Him. Father pointed out that the staple of our reading is the New Testament, to which everything else is "marginal reading." Since our reading is Christian reading, its manner must be

knoll, and who now is famous for his many years of work at the "Gate of Heaven" leper colony in southern China from which he was expelled last November. Father brought us to close attention when he told us that "the last four years under the 'Reds' were the best we ever had." Admitting that from a natural standpoint the "Reds" had rolled all over China and eliminated anyone who would stand in their way, at the same time in many parts of the country there was a wonderful spiritual revival. Father Sweeney attributed a large portion of this revival to the work of the Blessed Mother through the Legion of Mary, which was introduced to China in 1948 by Father Aidan McGrath of the Columban Fathers. Among the lepers at Father Sweeney's colony many wonderful characters blossomed out under the influence of the Legion of Mary. As the persecution by the "Reds" became more intense, the faith of the people became even stronger. In these last years Father Sweeney and his co-worker, Father Carroll Quinn, a native of Baltimore and an alumnus of Saint Charles College, were treated most harshly by the communists, and everything was taken away from them. But Father still called these years "the best years," for during them there was found in the people a degree of loyalty and friendship never felt before. For Father Sweeney and Father Quinn "it was very sad to be separated" from these people.



Recently renovated chapel at Paca St.

on their lips the words: "Well, anyway, it's a good book to have." Saint Mary's best seller, the book which undermined the resistance of most buyers, was a practical introduction to Saint Thomas, translated by Anton Pegis.

Much of the success of the book sale and much of the general interest in Catholic Book Week can be attributed to a talk given in the prayer hall on the first day of that week by Father William Davish, S.J., the dean of the evening school at Loyola College in Baltimore. The message to us was simply introduced: "Read books!" In his talk he explained the why, what, and how of reading books. The purpose of our reading must be the "restoring and uniting of all things in Christ." Christ is truth, and it is to books that we must go for truth.

in the understanding, sympathetic spirit of Christ. After discussing the mechanics and techniques of reading, Father Davish closed his talk with a plea for a return to the great classics which have stood the test of time. A week later, with Saint Augustine, Dante, and Saint Thomas high on the book sale's best seller list, it could be seen that Father Davish's plea had not been in vain.

Later on in the cold season Paca Street was visited by a man who had lived the greater part of his life in warmer though not as comfortable areas. Our visitor held us spellbound with the story he told of modern Christianity and martyrdom in Communist China. He was Father Joseph Sweeney, who had studied for a year at Saint Mary's before entering Mary-

On Thursday "walk afternoons" the main corridor is filled with many seminarians more than ordinarily concerned with the time of their departure. Glancing at their watches and at the wall clock they crane their necks trying to find the fourth member of their walk. The destination for these anxious individuals, each week a different group of forty, is one of eight or nine churches in and around Baltimore dedicated to the Blessed Virgin. When all the members of the group have arrived at the designated church, the rosary and the indulgenced prayers for the intention of the Holy Father are said in common. These pilgrimages give all a welcome opportunity for the external observance of the Marian Year.

The weekly Thursday afternoon
(Continued on page 29, col. 2)

EXTRA MUROS

ST. MARY'S SEMINARY

1912

Rev. Thomas B. Gloster (Brpt), pastor of the Church of St. Charles, Bridgeport, has been appointed Diocesan Director of the Legion of Decency.

1920

Rev. Francis J. McCourt (R), has been transferred as pastor from St. Ann's Church, Edenton, to the Church of St. Joseph of the Hills, Leaksville-Spray.

1922

Rev. Francis J. Warburton (Wor), pastor of the Church of Our Lady Immaculate, Athol, has been made a Papal Chamberlain with the title of Very Reverend Monsignor.

1929

Rev. J. Harold Shea (Nash), pastor of the Church of St. Thomas, Memphis, has been appointed Dean of West Tennessee.

1933

Rev. Paul F. Auclair (Nor), pastor of the Church of St. Ignatius, Good-year, has been appointed district director of the Family Life Program and Cana Conferences for the Windham area of the Norwich Diocese.

1936

Rev. Lawrence J. Wempe (WDC), pastor of St. Mary, Star of the Sea, Church, Indian Head, has been named Dean of the clergy of Charles and St. Mary's counties.

1938

Rev. Edward S. Sheehan (Wor), formerly an assistant at St. Mary's Church, Milford, has been moved in the same capacity to the Church of the Immaculate Heart of Mary, Winchendon.

1939

Rev. Bernard L. McGurk (Nor), an assistant at the Cathedral of St. Patrick, Norwich, has been named Diocesan Director of Holy Name Societies.

1940

Rev. William E. Jennings (Wil), until recently an assistant at St. Ann's Church, Wilmington, has been transferred in the same capacity to the Church of St. Paul, Wilmington.

1941

Rev. Paul J. St. Onge (Nor), the Chancellor of the Diocese of Norwich, has been appointed Diocesan Director of the Propagation of the Faith.

1942

Rev. John P. Dolan (Rock), up to now an assistant at the Church of St. Mary, Aurora, has been appointed chaplain at Poor Clare's Monastery, Rockford and pastor of the mission Church of St. Rita, Cherry Valley.

Rev. Raymond N. Eipers (Rock), formerly an assistant at the Church of St. Mary, Woodstock, has been transferred in the same capacity to SS. Peter and Paul's Church, Cary, and St. Margaret's Church, Algonquin.

Rev. Joseph J. Maglione (Brpt), formerly an assistant at the Church of St. Raphael, Bridgeport, is presently the Chaplain of the Federal Correctional Institution, Danbury.

1944

Rev. Robert J. Wood (Hart), a captain in the U.S. Army Chaplain Corps, has informed us that his new address is: Wm. Beaumont Army Hospital; El Paso, Texas.

1945

Rev. Rene D. Messier (Nor), assistant at the Church of the Sacred Heart of Jesus, Taftville, has been made district director of the Family Life Program and Cana Conferences for the Norwich area of his diocese.

1945A

Rev. Carl R. Fassnacht (Nash) has been transferred as pastor from the Church of Our Lady of Lourdes, Springfield, to the Church of St. John Vianney, Gallatin, and missions.

Rev. Francis J. Tierney (Wil) has been transferred as an assistant from the Church of St. Anne, Wilmington, to St. Helena's Church, Bellefonte.

1946

Rev. Walter J. Kloczko (Nor), recently returned from service as a chaplain with the U. S. Army, has been assigned as an assistant at the Church of St. Andrew, Colchester.

Rev. Edmund P. Petit (Rock) has been transferred from the Chancery Office, and is presently an assistant

at the Church of St. Mary, Woodstock.

1948

Rev. Edward B. Carley (Wil) has been transferred as an assistant from the Church of St. Mary, Cambridge, to St. Anne's Church, Wilmington.

Rev. Paul J. Fallers (Wil), formerly stationed at St. Helena's Church, Bellefonte, is at present an assistant at the Church of St. Anne, Wilmington.

Rev. George P. Kerwin (Brpt) has been moved as an assistant from the Church of St. Ambrose, Bridgeport, to St. Mary's Church in the same city.

1950

Rev. John L. Oglesby (Nash), professor of religion and mathematics at Catholic High School for Boys, Memphis, has been appointed administrator of St. William's Mission, Millington.

Rev. John E. Tomis (Brpt), an assistant at the Church of St. Joseph, Brookfield Center, has been appointed regional director of CYO activities for the Danbury area of the Bridgeport Diocese.

1953

Rev. John F. Cremin (Wil), formerly stationed at the Church of St. Edmund, Rehoboth, is presently an assistant at St. Patrick's Church, Wilmington.

Rev. James P. Eckrich (Wil) has been transferred as an assistant from the Church of the Immaculate Conception, Wilmington, to the Church of St. Mary, Refuge of Sinners, Cambridge.

THEOLOGICAL COLLEGE

1925

Rev. James P. Spencer, S.S., presently serving as a chaplain with the U.S. Army, has been sent overseas. His new address is: Office of Chief Chaplain; APO 401; c/o Postmaster, New York, N. Y.

1928

Rev. Armand J. Barrette (Wor), pastor of the Church of Notre Dame des Canadiens, Worcester, has been promoted to the rank and dignity of a Papal Chamberlain with the title of Very Reverend Monsignor.

1943

Rev. William B. Grannis (Nash) has been transferred as pastor from St. Patrick's Church, McEwen, to the Church of the Sacred Heart, Humboldt, and missions.

(Continued on page 30, col. 2)

Thought and Comment

(Continued from page 5, col. 2)

are weak in him, yet we shall live with him through the power of God in you." (II Cor. XIII, 4)

The graces which the Conqueror of death dispenses so liberally aid the baptized to remain faithful and to persevere in the new life, which has imprinted on him the likeness of Christ. By our Baptism we were conformed to the image of the Risen Savior, dead to sin and alive unto God. Since Christ's Resurrection is permanent, each feast of Easter brings an effusion of God's grace to us, so that we have no excuse for failure to follow St. Paul's pressing exhortation. "Purge out the old leaven, that you may be a new dough, as you really are without leaven. For Christ, our passover, has been sacrificed. Therefore let us keep festival, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. V, 7-8) For the observance of the Passover the Jews removed all leaven from their houses to symbolize the removal of sin, the corruption of the soul, since fermentation was considered as a kind of corruption. Probably the comparison was suggested to St. Paul by the nearness of Easter, the Christian passover. In any case his meaning is clear: the risen Christ dies no more, his victory over the power of evil is definitive; the baptized Christian must walk in Christ's footsteps and fall back no more under the dominion of sin.

"But the life that he lives, he lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus."

When the blessed soul of Our Savior was united again to His sacred body by a marvellous prodigy of divine power, Christ received, so to speak, a new birth which rendered his humanity glorious and immortal, and raised it infinitely above creatures. Henceforth Christ leads a life entirely heavenly, separated from things here below, resplendent with the splendors of divine life, more than ever turned towards God. Who can describe the sublimity and excellence of the adoration rising from the glorious soul of Christ to His Father, the new oblation he made of himself, the intimacy of his communion with God. These sentiments, indeed, had always inspired his acts, but at the resurrection they took on a new perfection; no longer do creature infirmities weigh down the human nature of the Savior, no longer do they intrude into his continual application to God.

"Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God." (Col. III, 1-2)

Since we are united with Christ in the likeness of his resurrection, we shall rise with him if we keep ourselves always far from sin, detached from creatures, and turned to God, living for him in Christ by a generous obedience to his will, by a constant adherence and profound union full of love. To do this we have the abundant help

of grace merited for us by Christ in his resurrection, given to us in our Baptism, our resurrection, renewed in abundance constantly, but especially in the Easter solemnity.

The mystery of the Resurrection effects these marvels in our souls, awakened to the consciousness of our Christian dignity, and accomplishes a renewal of our Christian life. This life is a continual death and resurrection. Death and life, passion and resurrection are the two aspects of our Christian life; they must never be separated. The cross and sacrifice are essential to Christian perfection; but this mystical death to sin, this crucifixion of our flesh with its vices and concupiscences is not the end, but the means; it leads to new life, a risen life in union with the Risen Christ. It was so with Christ. He said so himself to the disciples on the way to Emmaus "Did not the Christ have to suffer these things before entering into his glory?" (St. Luke XIV, 26). It is so with us. "For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also."

May the joy we wish each other at Easter be the joy of a re-awakening of true Christian consciousness of our Baptism and of our Christian life which inevitably leads to a re-awakening of our consciousness of Christ. We were baptized into Christ, by him we live. He is our life, our light, our all. As we place the Paschal candle, symbol of Christ, in the center of the sanctuary, let us place Christ squarely in the center of our Christian hearts and lives, determined anew to live Christ, to preach Christ, to make Christ come to life in the hearts of the baptized. *Resurrexi et adhuc tecum sum, alleluia.*

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Bishop Sebastian

(Continued from page 8, col. 2)

leader, now gave a blare of his trumpet as the Bishop walked in. Then a forty-man glee club under the direction of Dave Linehan broke out into a hearty *Ecce Sacerdos Magnus*. During the delectable meal prepared by the Sisters, orchestra and chorus alternated or combined in backdrop-ping lively conversations with musical excellence worthy of the occasion.

Incidentally, the menu included *Nectar Exquisite d'Hellesponto* (tomato juice), *Tenderloin Steak Sebastiano*, and *Baris Mushrooms*.

After the dinner Father Laubacher rose to welcome Bishop Sebastian. Congratulating him in the name of faculty and students, the Rector predicted that one of the Bishop's greatest joys would be his association with the seminary. In the future he would enter into our lives in a very special way. On how many students would he not confer tonsure, and minor and major orders! And how could this episcopal office do other than delight a man who has always loved priests and felt at home among them?

The Rector recalled his own first impressions of the Bishop when he himself had gone to help out at St. Elizabeth's twenty years ago. He was convinced even then that here was a man who knew and loved priests.

Among the other guests with Bishop Sebastian that evening were two of his Baltimore friends and classmates at St. Mary's—Monsignor Leary and Father Joseph A. Ells. Mentioning this fact, Father Laubacher pointed out that also present with us was a priest who had been a year ahead of these three men in the seminary, the Very Reverend Lloyd P. McDonald, Provincial of the Society.

Thus introduced by the Rector, Father McDonald rose and announced immediately that "Bishop Sebastian

says I may not tell all. If I start, he might finish." Still on the subject of "telling all," the Provincial noted that Father Joseph V. Nevins, the Vice-Rector, had taught all three guests as well as himself.

With his usual winning simplicity, Father made reference to the beautifully happy days he and his guests had spent in the seminary. He assured Bishop Sebastian of the best wishes of the Society. He pledged him its prayers, loyalty, and service, asking in return that the Bishop remember its work in his Mass. Baltimore is indeed fortunate in having for its auxiliary a man with such a great heart, noble mind, and priestly charity. St. Mary's Seminary is his, as a place where he may always feel at home.

Bishop Sebastian rose to affirm that twice he has been speechless: once when he had his tonsils removed, and tonight. This evening was certainly a highlight in his life. He never thought he would one day be here with the faculty of St. Mary's in any other capacity than that of a scared student. "It only goes to show that God is good."

He recalled the names of many of his old professors: Fathers Levatois, Havey, Brianceau, Blane. And well might he borrow Father Haug's expression tonight: "I'm overwhelmed."

The Bishop spoke briefly and movingly of the Mother of his vocation, Mary. How great is the blessing of a vocation: "I do not think there is anything more beautiful than a young priest standing at the altar for the first time."

Let him walk with his eyes fixed on Mary, and the priest need fear none of the many problems confronting him in the world today. In the words of the motto on his coat of arms, the Bishop concluded with a prayer to Mary, Queen of the Clergy.

Now the students knew what Baltimore's new Auxiliary was like. And they could afford him no higher tribute than to feel, as they do, that here

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is a Bishop who will inspire again that intensity of admiration and regard with which they grew to esteem his predecessor, Bishop Shehan.



Archaeology

(Continued from page 14, col. 2)

began at the citadel, but veered conveniently, so that Calvary was actually outside the city enclosures. To uphold this claim, its proponents cite fairly recent excavations; but it is now admitted that these remains are of Roman origin from about 100 A.D. This theory will probably be forgotten in a few years.

A third possibility is proposed on the basis of several passages in Josephus. The starting point of the second wall is in the middle of the northern wall where Solomon built his famous Garden Gate. This wall, running due-north, would bypass the Holy Sepulcher. The authenticity of Our Lord's burial place is thus preserved; the Holy Sepulcher is outside the limits of the ancient city. Unfortunately, this opinion can neither be proved nor disproved by archaeological findings. There will simply be a dearth of sufficient evidence, until the proper excavations can be made. In the meantime, the aforementioned opinion still remains as solidly probable.

The history of the basilica is interesting. It was Constantine who leveled the hill of Calvary to form a flat surface. Over the traditional scene of Christ's death, he built a massive monument, which consisted of a two-fold memorial: one commemorating Calvary and the other Our Lord's burial place. The basilica no longer exists, but we have evidence of it on a sixth century mosaic map of Jerusalem.

A new basilica was built on the same site by the Crusaders. This is essentially the same basilica that stands today except for the massive dome which

was added by the Russians in 1808. The confusion of the Napoleonic wars in Europe gave Russia her opportunity to "contribute" to the Holy Sepulcher in the Holy Land. This was most unfortunate, for the cupola is so heavy that the walls of the large cathedral are crumbling. Only an intricate steel structure prevents the edifice from collapsing.

You can hardly see the walls with the maze of steel present. Why isn't it rebuilt? There is money and there is willingness to reconstruct and restore the Holy Sepulcher; but the difference of opinion among the seven Christian sects who have partial rights to the shrine prevents this.

PROPOSED BASILICA

The Vatican, after sending two Italian architects to examine the edifice, recently made a discreet suggestion. The architects judged that it was impossible to save the monument; a fresh start must be made. A new Basilica must rise. The Vatican's proposal consisted in purchasing the whole area surrounding the present building and erecting a new shrine on this huge plot of ground. If this is realized, it probably will not occur within several hundred years, however, since the Arabs will not sell their land to the Christians and the friction existing among the various Christian groups acts as an estoppel for any early unified program.

We leave Father Simons with his slides and his problems on this note, with the hope that he continues in future years with his enlightening discoveries along the ancient roadsides of Palestine. Our dream is to see the evening twilight set some day over the peaceful surroundings of adoring pilgrims, venerating the Holy Places that mark the lifetime of Christ's efforts and sufferings. Then, as a proper memorial, a high and simple cross over Calvary, casting its solemn shadow against the ochre hills and cobalt skies of Jerusalem, the land of Redemption.

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Bruce Marshall

(Continued from page 11, Col. 2)

virtues of their opponents.

"A good novel should always be well-written, sincere and informative. One of the reasons why secular literature has such a wide appeal is that it is generally so much better written than the literature of edification. Aldous Huxley and Ernest Hemingway have won their large publics not because they sometimes write about the sins of the flesh, but because they always write good English. The public is anxious to read about any form of human experience that is decently related. The late Willa Cather's *Death Comes for the Archbishop* was read not because it was a novel about an archbishop but because it was a well-written novel about an archbishop.

"Somerset Maugham said: 'Unless art makes people lead better lives, it is as pointless as bingo.' Biography and tracts and theological treatises are not the only forms of serious literature. The serious novel, when it is written, is just as serious and often more serious. And it is so because it presents human life in a round and related form and reaches a wider public which it instructs all the more effectively by appearing only to entertain. The Catholic writer today should write about the important problems and he should deal firstly with spiritual things, but it must not become a tract.

"The reading public is always willing to read convincing descriptions of modes of existence with which it is unfamiliar. I myself know nothing about the navy, but I never fail to read a novel by Mr. C. S. Forrester, because his descriptions of seafaring life enlarge my experience of all forms of life. The Catholic novelist who would write about ecclesiastical life has, therefore, a large public waiting for him. To reach this public, however, there are two conditions that he must observe. The first condition is that he must be a good craftsman and write as well about priests as other good novelists write about stockbrokers or factory workers. The second condition is that he must not use the novel as a pulpit. If he breaks the canons and personally addresses the reader in an attempt to proselytize, he will persuade only the already converted and some of these he may send back to the bottle and misconception about the Trinity. Quite apart from the technical inadmissibility of such a procedure, propaganda of

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any sort is distrusted these days when, rightly or wrongly, everybody is suspected of talking from his brief.

"When he observes these two rules, the Catholic novelist writing about Catholics possesses an advantage over his secular competitors occupied with the not very varied geometry of applied adultery. And that is why I think that it is important that Catholic novelists should write at least occasionally about those who try to keep the Commandments instead of about those who flout them. There have been so many people writing about the sinners that it has become almost an article of faith among the unenlightened to believe that saints do not exist. From this conception to the tolerance of power politics is but a short step.

"There are in the world at least as many people trying to be good behind closed doors as there are people leading evil lives behind closed doors, and it is important that those who live in a disillusioned age should hear about them. But the picture must be a complete picture and churchmen must not be shown as infallible when it is only the Church that is infallible. Even a bishop *in partibus* who eats pork chops on Ash Wednesdays attains supernatural significance when his gluttony is portrayed against the proper background; and the proper background is the knowledge of the meaning of the world. When a Catholic novelist is writing to a great extent about those who understand the meaning of the world, he can almost be said to be writing about the meaning of the world. For even atheists know that stock-broking and working in factories cannot be the meaning of the world. The meaning of the world is either the Beatific Vision or the cold thing that lies at the bottom of test tubes."

— + —

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The father of Father Marcel T. Keliher (Om).

The mother of Father Raymond J. Mulready (Hart).

The father of Father John J. Regan (F.R.).

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Clerical Reading

(Continued from page 15, col. 2)

three important practical conclusions directed to priests and seminarians alike.

1. Read! Read! Read! The seminarian must read as much as possible within the rules of his seminary life. The priest cannot read too much, as long as his reading does not interfere with his parish work—hardly a serious danger.

2. Learn well the basic principles of art and morality and teach these principles to the people. Priests often leave themselves open to criticism because they fail to keep the two ideas distinct. A great many questions which arise about modern books, and older ones too for that matter, could be solved by a competent explanation to the questioning layman of what constitutes a good book artistically and morally; but the explanation must flow from the priest's own reading experience and his knowledge of the philosophical principles involved. Some of the Catholic novels which are much criticized would be better understood if one were to remember that there exists what Father Vann in *The Water and the Fire* calls "the theology of human weakness" (developed, for example, in Graham Greene's *Heart of the Matter*). If Maritain's *Art and Scholasticism* proves too difficult for the average priest or seminarian, Father Gardiner's little booklet *Tenets for Readers and Reviewers* (or his larger *Norms for the Novel*) could well be mastered.

3. Be as objective as possible in judging, reviewing, or recommending Catholic books. A book is not a good book just because it is Catholic or because it is written by a bishop, a priest, or a prominent Catholic layman. Nor should books by converts to Catholicism be praised just because the author "is on our side now." The Catholic book like any other book must be judged on its own merits and cannot be justly acclaimed for merely sentimental reasons. It is unfortunate that the quality of most American Catholic writing in the religious field is inferior to comparable European work. We have few authors besides Sheen and Farrell to compare with Sertillanges, De Lubac, Danielou, Charles, Vann, Graham, Heenan, Knox, Pieper, Guardini, Von Speyr, or Karl Adam. American Catholics

for the most part have produced few books that will have lasting value.

To help in the selection of the best books, critical reviews should be consulted. Reviews in *The Month*, the *London Tablet*, *Commonweal*, *Cross Currents*, *Thought*, *Best Sellers*, and *Books on Trial* are reliable aides to good reading, while Sheed's *Ground Plan for Catholic Reading* provides probably the best listing of basic Catholic books.

VALUE OF READING

Here, then, were the thoughts and convictions of one who appreciates the value of reading in the intellectual life of the priest and the priest-to-be, of one who sees reading as a necessary part of the ministry. If applause is any criterion of approval (and in the seminary it usually is) the seminarians of St. Mary's heartily agree with Dom Bernard and wish him well in his crusade for an intellectual reading clergy.

Paca Log

(Continued from page 21, col. 3)

walks are always a source of new energy and knowledge. During this year the trend has been to use these afternoons to grasp a better understanding of the workings of industry with tours of such modern plants as the Baltimore Sunpapers Building, the McCormick Tea Company and the Chevrolet division of the General Motors Corporation.

SPEECH CLUB

Enthusiastic reception was given to the opening at Saint Mary's of a speech club moderated by Father Law. The organization aims at increasing the speaking ability of its members by giving actual practice in speaking before a group with criticism and suggestions for further improvement.

The latest addition to Paca Street's recreational facilities is the "C" League, the newly organized basketball division. While interest among the members of the "A" and "B" leagues begins to turn toward the softball field, the beginning of the afternoon recreation period finds the members of the "C" League eagerly turning down the brick walk to their semi-indoor basketball court, a converted handball alley. The "Celtics" are the team to beat in this league.

WILLIAM MARK

BOOKS

(Continued from page 17, col. 3)

Epistles as they occur in the narrative. The picture he paints is an absorbing one, one which gives to the character of the Saint a reality which it has rarely received. Through it all, Paul emerges as the bulwark of the early Church, as the man whom Christ changed from a Pharisee to the Apostle who was all things to all men.

Paul the Apostle will undoubtedly be received by all Christians as one of the very best works on the subject. Alba Zizzamia, the translator of the *Life of Christ*, has again produced an understanding and discriminating piece of work. The many interesting maps and illustrations give the book an added value to both student and casual reader. Regardless of the somewhat prohibitive price, *Paul the Apostle* is a book well worth possessing.

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EXTRA MUROS

(Continued from page 22, col. 3)

1946

Rev. Humberto S. Medeiros (FR), up to recently the Vice-chancellor of the diocese of Fall River, has been promoted to the office of Chancellor. Father Medeiros is also secretary to his Most Reverend Bishop and diocesan representative for the religious.

1947

Rev. Norbert G. Wolf (E), Dean of men and professor at Gannon College, Erie, has been appointed diocesan historiographer.

1949

Rev. Francis J. Murray (Sag), formerly an assistant at the Cathedral of St. Mary, Saginaw, has been appointed pastor of the Church of St. Elizabeth, Marlette.

+ + +
IN MANU DEI SUNT

Rt. Rev. Harry A. Quinn (Bal), 62, died March 8. St. Mary's Seminary; ordained May 16, 1918. After serving three months as an assistant at St. Paul's Church, Washington, D. C., Father Quinn was appointed to the pastoral care of the Church of St. Joseph, Taneytown. In 1926 he once again became an assistant, this time at the Cathedral of the Assumption, Baltimore. In 1928 he was named Vice-chancellor of the Archdiocese of Baltimore and secretary to Archbishop Curley. In that same year he was appointed administrator of the Cathedral, and later became pastor. In 1929 he was honored by papal promotion to the dignity of Papal Chamberlain, and ten years later was given the further distinction of Domestic Prelate. This honor was partially a recognition of Monsignor Quinn's capable handling of the office of Archdiocesan Director of the Holy Name Union, a position he had occupied since 1936. In 1942, Monsignor Quinn was appointed pastor of St. Ann's Church, Baltimore, and here he remained until his death.

Rev. William J. Reichmeyer, S.S.J., 78, died February 19. St. Mary's Seminary; Class of 1907. Father Reichmeyer spent most of his priestly life on the mission field among the colored in Florida, Georgia, and Tennessee. At the time of his death he was stationed at the Church of St. Vincent, Washington, D. C.

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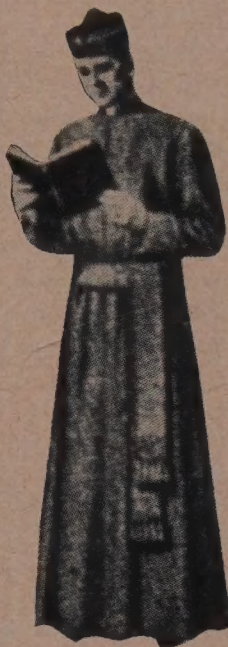
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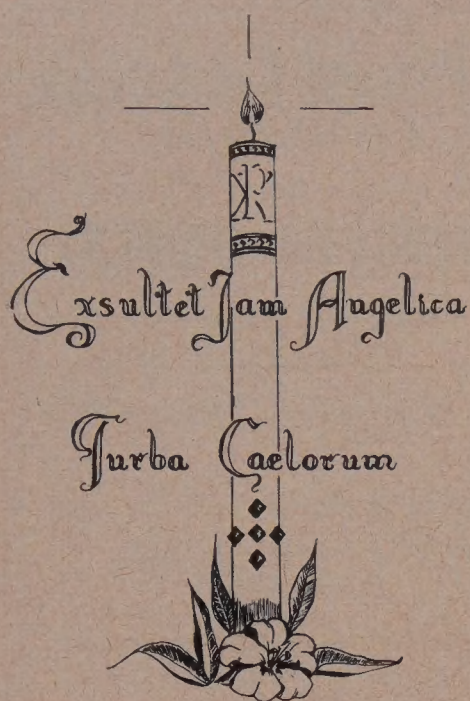
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WHO wrote the *Exultet*? Probably no one will ever know for certain; it has been ascribed to Saint Augustine, and more recently to Saint Ambrose, but it is not settled. One thing is certain;—for nearly fifteen centuries this almost incredible song of joy has ushered in the Easter Vigil service on Holy Saturday; its matchless melody and noble words have thrilled countless souls through the long centuries. The treasure house of the Church's liturgy is vast, and its contents of infinite variety; there is scarcely any one of its treasures to be compared to this. In range and content it is a theological treatise; in form and expression it is a poem—any way we look at it it is a masterpiece, a classic, truly a thing of beauty and joy forever.

We call it the *Exultet*, but its official name is the *Praeconium Paschale*—or Easter Song of Praise. It is in reality a blessing or dedication of the Paschal Candle which stands in the sanctuary from Easter to Pentecost, an imposing symbol of the Risen Christ, who by His Resurrection enlightened the whole world.

The origin of the Paschal Candle is uncertain, but the most acceptable theory seems to be that it derived from the ancient evening service of the "Lighting of the Lamps" which took place on Sundays and the eves of great feasts. The lights used during this service to banish the darkness of the night were consecrated to Christ, who is the Splendor of the Father and Himself the unfailing Light. Originally done for all such evening services this rite of blessing was at last confined to the great vigil of Easter. This theory has the merit

of explaining why the deacon, rather than the priest, sings the *Exultet*. In earlier centuries it was part of the deacon's office to provide lights for the services; it was a natural step from providing the light to invoking a blessing upon it.

Beginning as a blessing of the Paschal Candle, then developing into a hymn of praise, this chant became the *Praeconium Paschale*—a solemn proclamation of the meaning of Easter.

The restored Easter night-watch places the paschal candle in the center of the sanctuary. It has already been blessed and like a new pillar of fire has led the people into the church. Now it stands in its great candlestick and sheds its soft light—the light of Easter—upon the assembly. The deacon, clad in the dazzling white garment of joy begins the solemn invitation to rejoice because of the candle and what it means and represents. At one time it was the custom in Italy to set the words down in beautiful letters on a scroll which was rolled over the front of the lectern as the sublime chant proceeded. That was after the formulas had become set—at first the deacon, while using the same theme, improvised the words.

This first part proclaims the triumph of the King and invites the angels and the church to exult and rejoice over his victory because of the light that the King's risen splendor (typified by this candle) sheds upon the earth.

For the first time since Lent began we hear a cry of joy—a joy which comes from a living consciousness of

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Easter realities. Easter means a spiritual rebirth of the whole human race—and indeed the renovation of all things. It is cosmic in its scope and the Angels, who are the first to grasp the full meaning and import of it all, are the first invited to rejoice. After the Angels, the Church, who becomes through the Resurrection and Baptism the fruitful mother of children, is called to rejoice too. Then all who are assembled in this particular church are bidden to make the hall resound with joy.

Then the Preface, or main part, begins, setting forth the whole glorious

story of the Resurrection, made vivid and concrete by the symbolism of the two Passovers: the Jewish Passover, when God brought Israel out of Egypt, having delivered them from the destroying angel, and led them through the Red Sea, and interwoven with it and fulfilling it the Christian Passover, when the true Lamb was slain and our doorposts sprinkled with His precious blood, and his people were and are delivered from a power stronger and darker than Egypt and a King more cruel than Pharaoh.

This is the night when the gloom of sin was dispelled by the light of the pillar of fire—and now and here is the new Pillar of Fire, Christ our Risen Lord who dispells darkness and leads us to the Promised Land. This is the night in which Christ rose from the dead and Himself the Victor King associates us all with his victory. From here on the hymn with lyrical enthusiasm sings of the joy that the redemption (accomplished by the Passion and Resurrection) has brought to the world. Here are found the daring words, so famous and so true—"O Happy fault that merited such a redeemer." In some places in days gone by, people who lacked the saving grace of a sense of humor left these words out!

As it draws to the end, the hymn looks to the second coming of Christ, for which the church ever ardently longs and prays, that when he comes he will find this candle lighting—an allusion perhaps to the old belief that Christ will come again during Easter night—that he will find Easter faith and joy in the world and that this light will be a sign of the never-ending light and a prelude to it.

The candle is offered to God as a symbol of sacrifice and is thereby linked to the Sacrifice of the Lamb and to the Mass which continues this sacrifice.

The hymn closes with a series of intercessions for the clergy and the faithful and particularly for the Pope and the Bishop. The old verse that prayed for the Holy Roman Emperor (there has been none since 1804) has given place to a modern prayer for those in authority "that through their labors on this earth and their watchful care of thy people they may reach the heavenly homeland together with those over whom they rule."

The thought in the *Exultet* is close-packed; allusions and indirect references abound—it is a true classic in this that it always yields something new, and the tenth time we hear it tells us more than the first.

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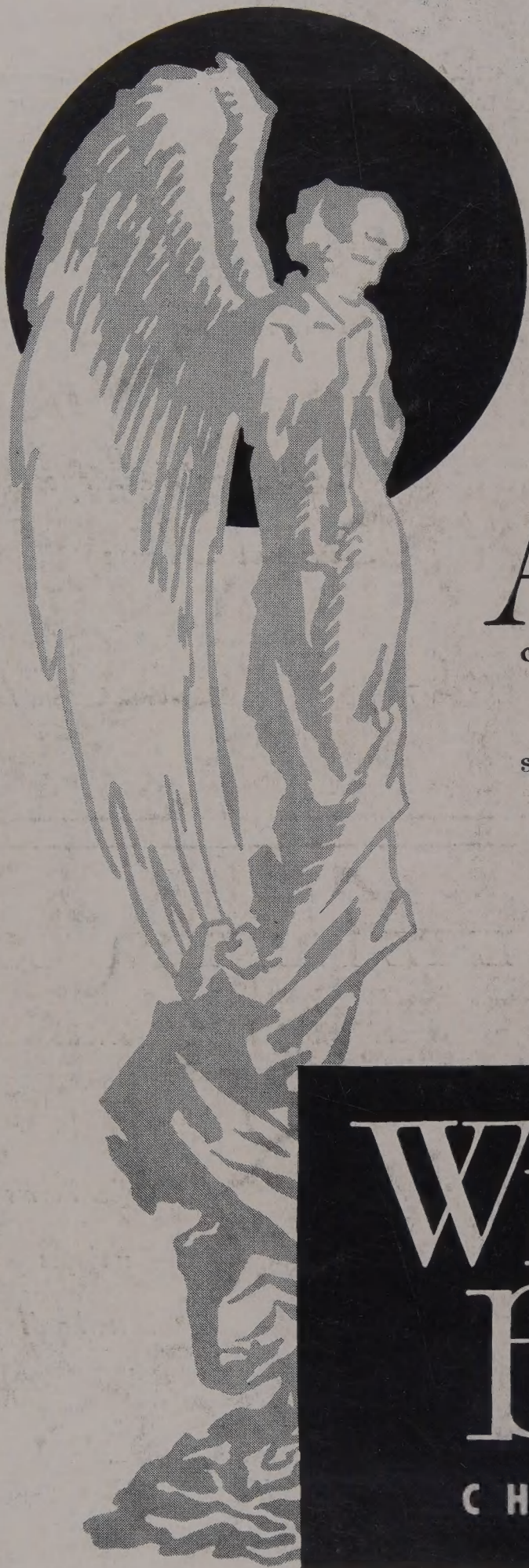
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Luke 24:23

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